BIBLIOTHECA INDOLOGICA ET BUDDHOLOGICA 1

ABHIDHARMAKOŚABHĀṢYA

OF

VASUBANDHU

CHAPTER I : DHĀTUNIRDEŚA

edited by Yasunori EJIMA

TOKYO : THE SANKIBO PRESS, 1989

BIBLIOTHECA INDOLOGICA ET BUDDHOLOGICA

edited by Yasunori EJIMA (editor in chief)

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Published in September 1989 by the SANKIBO PRESS, Tokyo

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Distributed by the SANKIBO PRESS

5-28-5 Hongo, Bunkyo, Tokyo 113-0033 Japan

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Introduction

It is from September 18. to 21. 1936, when the late Prof. Rāhula Sāṃkṛtāyana discovered and photographed the manuscript of the *Abhidharmakośa-bhāṣya* in the manuscript room in the Ñor Monastery.[1] Its negative films including those of the other manuscripts have been preserved at the Bihar Research Society in Patna.

During his stay in Patna in January 1961, Prof. Akira Hirakawa, now Professor Emeritus of the University of Tokyo, asked the persons in charge of it to make its positive reproductions and send them to Tokyo. Since then they have been kept in the Department of Indian Philosophy and Buddhist Studies, Faculty of Letters, the University of Tokyo.

In 1967 Prof. Prahlad Pradhan published the first edition of the *Abhidharmakośa-bhāṣya* in the Tibetan Sanskrit Works Series vol.8, and later in 1975 Dr. A. Haldar revised and published it anew with her own introduction focussed on several important topics in the *Kośa*. But she improved the text little and gave us no informations about the manuscript itself.

It goes without saying how welcome was an edition of the original Sanskrit text of the *Bhāṣya* by scholars in the relevant field. Immediately after the first edition by Pradhan, Hirakawa and others launched to compile the elaborate indices to it and to its Tibetan or Chinese versions, and published them finally in three volumes from 1973 to 1977 to facilitate its studies(cf. the item 12 in §2-1).

Not only in the first edition but also in the second revised edition, we are, regretably and astonishingly, informed of nothing about the manuscript and the related or consulted literatures. This fact nearly leads us to wonder if Pradhan's deciphering and editing works were carried out scrupulously enough or not. Many but insufficient footnotes by Pradhan tell us which texts he had mainly consulted in his editing procedures; for instance, though he says us nothing about it, "Y" in the notes is an abbreviation for Yaśomitra's *Sphuṭārthā* and "G" for Prof. V.V. Gokhale's article "The text of the Abhidharmakośakārikā of Vasubandhu"(cf. the items 7 and 4 in §2-1). The Tibetan version of the *Bhāṣya* is scarcely referred to, and the Chinese ones do not seem to get any chance to be consulted.

In order to correct Pradhan's edition in the light of the manuscript and other re-

lated versions or texts I published an article "Textcritical remarks on the ninth chapter of the Abhidharmakośabhāṣya". [2] My preparation for it required much more time and trouble than I had ever imagined. After such a laborious work, the idea came upon me that I would rather edit a Sanskrit text itself anew on the basis of the same manuscript that Pradhan used, and that freely from and critically to his edition. Meantime I began to analyze and compare the commentaries on the *Bhāṣya*. It resulted in an article which proposed a working hypothesis to the following effect. Sthiramati's *Tattvārthā*(never "*Tattvārtha*") is friendly to Vasubhandhu and critical against Saṃghabhadra's *Nyāyānusāriṇī*. Having shifted out Sthiramati's critiques to Saṃghabhadra, Pūrṇavardhana composed his *Lakṣaṇānusāriṇī*. A little later the *Sphuṭārthā*, far more concise than the former two, was published by Yaśomitra, who was well versed in Mahāyāna theories too. [4]

Anyway it is now the time and place to offer some informations on our manuscript itself. [5]

(1)Composition of photocopies of the manuscript

The present editor has recourse to the photocopies taken for the first time by Sāṃkṛtyāyana in Tibet.

Sāṃkṛtyāyana usually took a photo of the obverses or reverses of eight leaves at one shot. The obverses of sixteen leaves, every eight ones orderly on the right and left sides, had been beforehand pinned on the table together with a caption card on which was written "1A" in the case of the first sixteen. He photographed at first eight obverses on the left side, and secondly the other eight obverses on the right side. Then, after having turned over them and put a caption card "1B", he began to take the two shots of the reverses of the same sixteen leaves. In this manner he then moved to another group of sixteen leaves. Each of the photos taken in such a way is arranged and named by Pradhan in the order of "1A"(the eight obverses on the left side), "$1A_1$"(the other eight obverses on the right side), "1B"(the eight reverses on the left), "$1B_1$"(the other eight reverses on the right) and so on. And each of eight leaves in one shot is orderly called "I" through "VIII". For example, "27b. $2B_1$.III" in his edition tells us, therefore, that it is the reverse of the leaf No.27 and that its copy comes in the third position in the shot No.$2B_1$. For the first chapter in our concern are allotted 29 leaves. [5]

(2)Description of the manuscript

Judging from photocopies, it seems to had been kept in fairy good conditions. It is composed of 378 palm-leaves in total, the size of which is, according to Sāṃkṛtyāyana's report, 12 × 2.5 inches. Every leaf has a hole for a string a little left of its center. A leaf has ordinarily seven lines with about 70 akṣaras. Each of nine chapters has its own paginations in the right or left margin of its reverse.

The whole bundle of manuscript sheets was, the colophon says, a meritorious offering(deyadharma) of a North-Indian Mahāyāna monk Śrīlāmāvāka to the Buddhas or to a monastery. He had ordered a certain scribe unknown by name to prepare it. (6)

(3)The scripts, their date and place

Its scripts belong to the North-Indian or Proto-Bengali characters in the 12th or 13th century. Almost all the characters show striking similarities to those in the Cambrige manuscript Add. No.1699.1 dated 1199 A.D. and Add. No.1699.2 dated 1198 A.D. Among similar independent vowels, the akṣara "I", which is said to have undergone the most sensitive changes in the history of palaeography, is just same with that in the Cambridge manuscript. (7) And the numerals in our manuscript are also same with those adopted in the another manuscript in the Bihar collection(Catalogue No.210) dated "saṃvat 402" which is supposed to mean 1282 A.D. by Sāṃkṛtyāyana. (8)

Our scribe does not distinguish "b" and "v", but clearly distinguishes "c" and "v". As other scribes in those days do, he doubles in many places, though not in all the places, a consonant after "r" not only within one word but also between two words(e.g. "sarvvadharmmāḥ", "manodhātur mmanovijñānadhātuś ca"). He uses avagrahas very scarcely.

From such similarities to some of the dated manuscripts and many other characteristics, for the moment I say that our manuscript originated from Northern India or Nepal (9) in the second half of the 13th century, at least not so much earlier than the 13th century. Further palaeographical analyses and comparative studies of it and the other assumedly contemporary manuscripts could lead us to a sound and exact date of our manuscript.

By the way I would like to point out the fact that the scribe is very sincere in copying. He puts single or double daṇḍas far more times than aptly required though it is usual in those days. But how does he manage to keep out of errors and behave

himself when he makes a mistake? He corrects a miswritten letter if any in the following manner. He erases it with one or two tiny scratches just upon it and then re-writes the right one in the succeeding space, or later, probably on the occasion of proofreading he re-writes it in the margin by his own hand. Besides such corrections by himself we find far more corrections in later handwritings by other students who read and studied this text. He turns out not to be such a good and qualified scribe as we anticipated at the sight of his neat arrangement of every leaf or his sincere correction of errors. He might be however admitted as standard copyist in his age, and he was not a learned man who could correct the errors in the model manuscript just before his eyes.

(4)Editing procedures

Nothing other than the manuscript is our own basis when we wish to edit any text. The *Abhidharmakośa-bhāṣya*, one of the important texts for Adhidharma trainings and studies, has never ceased to require us to publish a more critical edition.

The present editor has taken the following several points into consideration as they constitute a due process of text edition.

(a)Precise deciphering of the manuscript itself.

From modern sense of ours we cannot admit a archaic type of orthography in the manuscript as it was. We have however no space to show a reader a precise romanized representation of the whole text now in question. For the the time being it would suffice even for the scholars concerned to report an actually written form of words or sentences in editor's notes when he corrects them, or prefers to read them otherwise and encounters any slightest difficulty to decide a text. As for the way how to represent wordings in the manuscript in the footnotes, cf. §1.

(b)Comparison of the Sanskrit text with the other versions, i.e. with the two in Chinese and the one in Tibetan language.

The first translation of the *Abhidharmakośa-bhāṣya* into another language was carried out by Zhēn-dì in China in the 5th century. As the *Bhāṣya* is concerned he is a very faithful translator. He restrain himself as far as possible from intervening any explanatory words or phrases among Chinese renderings. When Xuán-zàng, a Chinese pilgrim to India, translated it about 90 years later in Luò-yáng he surely conculted the former Chinese translation by Zhēn-dì. He changed many words of Zhēn-dì with his

own, and added explanatory words or sentences here and there in order to make the text much easier for Chinese students to understand. But it should be always taken into account that the words which are apparently added when compared with Zhēn-dì's version possibly reflect any other or developed recension of the text.

The *Bhāṣya* was translated into Tibetan by Jinamitra and dPal brtsegs, a famous Lo-tsa-ba, in the 9th century. This Tibetan version is very faithful to Sanskrit original as other Tibetan translations are generally so. But when we consult it for the purpose of edition we should be sensitive to a possibility that it might contain any interpolated or developed portions.

In the footnotes are indicated all the important differences of wordings in these versions that I notice.

(c)General survey of the mūla text in the commentaries as *testimonia* for its assured wording.

Needless to say Yaśomitra's *Sphuṭārthā* as only one commentary available in Sanskrit plays a great rôle and the other commentaries as well cry the same shares.

(d)Comparison of the *Kārikā* or *Bhāṣya* with other Abhidharma texts.

Vasubandhu systematized previous Abhidharma studies in the *Kośa*. He was versed in them to a great extent. In this sense we should necessarily try to find out sources of his learning. The late Prof. Taiken Kimura first drew scholarly attention to the fact that among other Abhidharma texts mainly Dharmatrāta's *Kṣudrakābhidharmahṛdaya* occupied Vasubandhu's mind when he composed the *Kośa*.[10] He compared many verses in the *Kośa* with those in the *Kṣudraka*. But we should not neglect similarities also found in prose portions. In the footnotes the editor illustrates the sentences in the *Kṣduraka* similar to those in the *Kośa* or indicates the places to be referred to as far as he can. And the case is the same about the *Vibhāṣā* too.

The quotations from the other Abhidharma texts or śāstras are also identified or compared to.

(e)Identification of quotations from sūtras or sūtrānts.

Sources of the quotations in the *Kośa* have been traced and identified by many commentators and modern scholars. Their results are shown selectively in the notes by the present editor. He will suggest that some sūtrāntas quoted in the *Bhāṣya* present almost complete similarities to those in the Chinese *Saṃyutāgama*, not to those in the corresponding Pāli *Nikāya*.

(f)Paraghraphing of the text.

It is also one of the editor's duties to analyze and make clear the construction of the whole work so that the edited text might get more sufficient exactness.

Now concluding the introduction, here last but not least, I wish to express my heartful thanks first to Prof. Hirakawa who brought the photographic reproductions of the manuscript to the University of Tokyo and has been incessantly encouraging my editing work, and to my able students for their troublesome proofreadings.

Notes:

(1)Sāṃkṛtyāyana, R.: Second search of Sanskrit palm-leaf manuscripts in Tibet, *Journal of the Bihar and Orissa Research Society*, 23-1, 1937, p.1-57, esp. p.53-54. Our manuscript is given the Catalogue No.335.

(2)Ejima, Y.: Textcritical remarks on the ninth chapater of the Abhidharmakoṣabhāya, *Bukkyō-bunka*(仏教文化, *Buddhist Culture*), Society of Young Buddhists of the University of Tokyo, No.20, 1987, p.2-40. After it one of my students wrote another article in the same method. Sako. T.: Textcritical remarks on the Abhidharmakośabhāṣya IV-1～12(p.192～p.205, l.11), the same journal, No.23, p.1-36.

(3)Ejima, Y.: スティラマティの『倶舎論』註とその周辺——三世実有説をめぐって——(Sthiramathi's commentary on the Abhidharmakośa-bhāṣya and others: on traikālyavāda), *Bukkyo-gaku*(仏教学, *Journal of Buddhist Studies*), 19, 1986, p.5-32.

(4)The following informations and analyses of the manuscript were once given in my article mentioned above in the note (2), and they are here and now reconsidered and revised.

(5)Locations of all the leaves are shown in a list on the next page. In our edition the shot and position number of any leaf are not shown.

(6)The last colophon reads: deyadharmo 'yaṃ pravaramahāyānasakalaśāsana-dūrdharasya auttarāpāthika-paṇḍita-sthavira-śrīlāmāvākasya yad atra puṇyam iti/. The colophon of the first chapter: likhāpitam idaṃ śrīlāmāvākeneti/. And those of the other chapters: śrīlamāvākasya yadatra puṇyam/(ch. Ⅲ, Ⅴ, Ⅵ, Ⅶ) or śrīlāmāvākasya/(ch. Ⅱ).

(7)Bühler, G.: *Indian palaegraphy*(an English version of the "*Indische Palaeographie*" 1896), repr. New Dehli: Indian Studies Past & Present, 1960, p.77f. and plate V, column X. William W.(ed): *Facsimiles of Manuscripts and Inscriptions*, Oriental Series, London: the Palaeographical Society, 1873-1883, plate LXXXI.

(8)Sāṃkṛtyāyana, *op. cit.*, the plate inserted between p.20 and p.21, and p.28, note 3.

(9)The place of the manuscript is assumed also from the colophon. Cf. the note (6).

(10)Kimura, T.: 阿毘達磨論の研究(*Studies of Abhidharma literatures*), Tokyo: the Meiji Shoin, 1937, p.286-324. To the same effect; Watanabe, B. and Mizuno, K.: 雑阿毘曇心論解題(*Introduction to the Zá À-pí-tán-xīn-lùn*, a preface to a Japanese translation)(cf. the item 10, KAH『雑心』), p.12-18.

Location of leaves(1a-29b) of the Chapter I in the photocopies(1A.I-2B$_1$.III)

(cf. p.vi.)

1a	1A. I	1b	1B. I	17a	2A. I	17b	2B. I
2a	1A. II	2b	1B. II	18a	2A. II	18b	2B. II
3a	1A. III	3b	1B. III	19a	2A. III	19b	2B. III
4a	1A. IV	4b	1B. IV	20a	2A. IV	20b	2B. IV
5a	1A. V	5b	1B. V	21a	2A. V	21b	2B. V
6a	1A. VI	6b	1B. VI	22a	2A. VI	22b	2B. VI
7a	1A. VII	7b	1B. VII	23a	2A. VII	23b	2B. VII
8a	1A. VIII	8a	1B. VIII	24a	2A. VIII	24b	2B. VIII
9a	1A$_1$.I	9b	1B$_1$.I	25a	2A$_1$.I	25b	2B$_1$.I
10a	1A$_1$.II	10b	1B$_1$.II	26a	2A$_1$.II	26b	2B$_1$.II
11a	1A$_1$.III	11b	1B$_1$.III	27a	2A$_1$.III	27b	2B$_1$.III
12a	1A$_1$.IV	12b	1B$_1$.IV	28a	2A$_1$.IV	28b	2B$_1$.IV
13a	1A$_1$.V	13b	1B$_1$.V	29a	2A$_1$.V	29b	2B$_1$.V
14a	1A$_1$.VI	14b	1B$_1$.VI				
15a	1A$_1$.VII	15b	1B$_1$.VII				
16a	1A$_1$.VIII	16b	1B$_1$.VIII				

§1 Description of writing in the manuscript, symbols used for it and others

In order to describe the writing manner in the manuscript as exact and precise as possible are used in the footnotes the following symbols:

.. Two lower dots: a space for one illegible akṣara.

. One lower dot: illegible consonant or vowel part(s) of the akṣara.

[ ] The akṣara(s) therein not clear but legible. Also used to show the beginning of obverse (a) and reverse (b) side of each leaf.

( ) The akṣara(s) therein utterly unclear and illegible, but possible to be supposed. Rarely used just for this purpose, and often used for other general indications.

〈 〉 The akṣara(s) therein erased by the scribe himself or any other students with one to three tiny scratches.

〔 〕 The akṣara(s) therein supplemented by the scribe himself or any other student in the margin of the manuscript.

· A central dot: a virāma. With this mark distinction is made for instance between "tatsvabhāvatvān=na ..." and "tat·svabhāvatvāt· na ...", .

= A division of an akṣara into two parts for convenience's sake.
e.g. "tasmād=anyo" for "tasmādanyo".

From the orthographical point of view, our manuscript has such characteristics as

(1)duplication of the consonant just after the "r"(e.g. "dharmmaḥ", "manodhātur=mmanovijñānadhātuś=ca").

(2)arbitrary use of nasal(e.g. "paṃca" and "pañca", "saṃbhavaṃti" and "sambhavanti", "tasmiṃ ca" and "tasmiṃś=ca").

(3)seldom use of avagraha(e.g. "ato pi" and "ato 'pi").

(4)frequent negligence of virāma(e.g. "tasmāta" for "tasmāt·").

(5)frequent negligence of external saṃdhi(e.g. "tasmāt· rūpaṃ",).

(6)arbitrary punctuations from the modern view-point.
(In many places our scribe puts single and double daṇḍas very often as if he demanded us to regard them as modern commas and periods respectively. But in

some places, even if required, he does not put them at all.)

(7)rare use of avagrahas.

We do not annotate each one of such phenomena which were universal in those days, as we cannot share no more space for it and it would be troublesome for readers. Any way we dare illustrate here the several lines of the manuscript selected at random as they are:

> evaṃ ca kṛtvā prakaraṇa⟨pakṣo⟩〔grantho〕 py=anuvṛtto bhavati/ cakṣuḥ katamata cakṣurvvijñānāśrayo rūpa[5a1]prasāda iti vistaraḥ// nirdeśitāni paṃcendriyāṇi/ arthāḥ/ pañca nirdeśyās=tasya tatra tāvata// rūpaṃ dvidhā// varṇṇaḥ saṃsthānaṃ ca/ tatra varṇṇaś=caturvvidho nīlādi tadbhedā anye/ saṃsthāna[5a2]-m=aṣṭavi〔dhaṃ〕 nīlādi visatāntaṃ/ tad=eva rūpāyatanaṃ/ punar=ucyate// viṃśatidhā//tad=yathā nīlaṃ/ pītaṃ/ lohitaṃ/ avadātaṃ/ dīrghaṃ/ hrasvaṃ/ vṛttaṃ/ parimaṇḍalaṃ/ unnataṃ/ ava⟨dā⟩〔na〕ta[ṃ]/ [5a3]sātaṃ/ visātaṃ/ abhraṃ/ dhūmo rajo mahikā cchāyā ātapaḥ/ ālokaḥ/ andhakāram=iti/ kecin=nabhaś=ca varṇṇam=iti/ ekaviṃśati [sa]ṃ paṭhanti/ ... (Ms 4b7-5a3; our edition p.8.4-18.)

In the footnotes we pick up actually written forms only when we correct them, or prefer to read otherwise and encounter any slightest difficulty or suspension to decide a text.

The said is concerned with treatment or representation of the manuscript in the editing procedures or in the footnotes.

In addition to the above-mentioned symbols are used the others:

k The kārikā(s).

____ an underline: the mūla text and proper names(the Bhagavat as a preacher, sūtras, śāstras, śāstṛs, schools), a certain group of scholars and the like underlined. In the footnotes it is used to indicate portions to be taken into consideration.

... Three serial lower dots: abridgement of words or sentences.

《 》 The words therein compose a verse or some parts of the verse(s). Used in the case of Chinese version.

Other symbols and abbreviations are as usual.

§2-1 Critical apparatus and abbreviations with some remarks

1. AK : *Abhidharmakośa-kārikā* of Vasubandhu.
2. AKBh: *Abhidharmakośa-bhāṣya* of Vasubandhu.
3. Ms : the photographic reproductions of manuscript of the AKBh, originally photographed by R. Sāṃkṛtyāyana in the Ñor monastry in Tibet, brought by A. Hirakawa to Tokyo, preserved in the Department of Indian Philosophy and Buddhist Studies, Faculty of Letters, the University of Tokyo.
4. Sanskrit editions of the *Abhidharmakośa-kārikā* and *bhāṣya*
   G : The text of the Abhidharmakośakārikā of Vasubandhu, ed. by V. V. Gokhale, *Journal of the Bombay Branch of the Royal Asiatic Society* (new series), vol.22, 1946, p.76-102.
   PR : *Abhidharmakośabhāṣya of Vasubandhu*, ed. by P. Pradhan, Tibetan Sanskrit Works Series vol.8, Patna: K. P. Jayaswal Research Inistitute, 1967.
   The second revised edition in 1975 is not here referred to, because it is never better than the first one, on which the *Indices* by Hirakawa et al. (cf. the item 12) is based. In my work, the page and line numbers of the first edition are given in the top margin of each page so that students may utilize the *Indices* still as before.
   Another new edition(not consulted):
   Swami Dwarikadas Shastri(ed.):*Abhidharmakośa & Bhāṣya of Acharya Vasubandhu with Sphutārthā Commentary of Ācārya Yaśomitra*, 4 pt., Bauddha Bharati Series 5 etc., Varanasi: Bauddha Bharati, 1970-1973.
5. Tibetan versions of the *Abhidharmakośa-bhāṣya*
   T : the Tibetan versions of the *Abhidharmakośa-bhāṣya*, or other Tibetan texts in general.
   P : the Peking editions in general, or a Tibetan version of the *Abhidharmakośa-bhāṣya*(No.5591) therein:
   Chos mṅon paḥi mdsod kyi bśad pa, tr. by Jinamitra and dPal brtsegs(9.c.) (*The Tibetan Tripitaka, Peking edition*, vol.115, ed. by Daisetz, T. Suzuki, Tokyo-Kyoto:Tibetan Tripitaka Research Institute, 1957, p.127f.), Gu 27b6f.
   D : the sDe dge editions in general, or a Tibetan version of the *Abhidharma-*

kośa-bhāṣya(Tohoku No.4090) therein (preserved in the Faculty of Letter s, the University of Tokyo), Ku 29alf.

6. Chinese versions of the *Abhidharmakośa-bhāṣya*

C : the Chinese versions of the *Abhidharmakośa-bhāṣya*, or other Chinese texts in general; rarely used.

Taisho: *The Taisho Shinshu Daizokyo*(*The Tripitaka in Chinese*), ed. by J. Takakusu and K. Watanabe, Tokyo: the Taisho Shinshu Daizokyo Kanko Kai, 1924-1934.

Z : *À-pí-dá-mó Jù-shè-shì-lùn*(阿毘達磨倶舎釈論), tr. by Zhēn-dì(真諦, 499-569 A.D.) in 563-567 A.D., Taisho No.1559; vol.29, p.161f.

X : *À-pí-dá-mó Jù-shè-lùn*(阿毘達磨倶舎論), tr. by Xuán-zàng(玄奘, 602-664 A.D.) in 651-654 A.D., Taisho No.1558; vol.29, p.1f.

7. Commentaries of Indian origin in chronological order of authors

SB : *Nyāyānusāriṇī* of Saṃghabhadra(衆賢, 5.c.), preserved as a whole only in Chinese: *À-pí-dá-mó Shùn-zhèng-lǐ-lùn*(阿毘達磨順正理論), tr. by Xuán-zàng in 653-654 A.D., Taisho No.1562; vol.29, p.329f.

SM : *Tattvārthā* of Sthiramati(安慧, 480-540 A.D.), preserved in Tibetan: *Chos mṅon paḥi mdsod kyi bśad paḥi rgya cher ḥgrel pa Don gyi de kho na ñid ces bya ba*, tr. by Dharmapālabhadra, Peking No.5875; vol.146, p.193f.;To 1alf.

PV : *Lakṣaṇānusāriṇī* of Pūrṇavardhana(7. to 8.c.), preserved in Tibetan: *Chos mṅon pa mdsod kyi ḥgrel bśad mTshan ñid kyi rjes su ḥbraṅ ba shes bya ba*, tr. by Kanakavarman and Pa thab Ñi ma grags, Peking No.5594;vol.119, p.1f.; Tu 286b1f.

YM : *Sphuṭārthā* of Yaśomitra(8.c.). *Sphuṭārthā Abhidharmakośavyākhyā by Yaśomitra*, ed. by U. Wogihara, Tokyo 1932-1936; repr. Tokyo: the Sankibo Press, 1971.

Another new edition, cf. datas concerned with PR.

A Japanese traslation:

Wogihara, Unrai and Yamaguchi, Susumu(tr.):*Wayaku Shōyū Kusharonso*(和訳称友倶舎論疏,), Tokyo: the Bonbun Kusharon Kanko Kai, 1933-1939.

YM(T):the Tibetan version of YM. *Chos mṅon paḥi mdsod kyi ḥgrel bśad*, tr. by Viśuddhisiṃha and dPal brtsegs, Peking No.5593; vol.116, p.43f; Cu 1alf.

8. Commentaries by Chinese authors

Yuan: *Jù-shè-lùn-sòng-shū-běn*(倶舎論頌疏本) of Yuán-huī(円暉,-654 A.D.-), Taisho

No.1823; vol.41, p.813f.

Pu : *Jù-shè-lùn-jì*(俱舎論記) of Pǔ-guāng(普光, -664 A.D.-), Taisho No.1821; vol.41, p.1f.

Fa : *Jù-shè-lùn-shū*(俱舎論疏) of Fǎ-bǎo(法宝, -703 A.D.-), Taisho 1822; vol.41, p.453f.

9. Āgamas and Nikāyas

DĀ『長阿』: *Dīrghāgama* in Chinese: *Cháng À-hán-jīng*(長阿含経), tr. by Buddhayaśas and Zhù Fù-niàn(竺仏念) in 413 A.D., Taisho No.1; vol.1, p.1f.

MĀ『中阿』: *Madhyamakāgama* in Chinese: *Zhōng À-hán-jīng*(中阿含経), tr. by Saṃghadeva in 397-398 A.D., Taisho No.26; vol.1, p.421f.

SĀ『雑阿』: *Saṃyuktāgama* in Chinese: *Zá À-hán-jīng*(雑阿含経), tr. by Guṇabhadra in 435-443 A.D., Taisho No.99; vol.2, p.1f.

EĀ『増一』: *Ekottarāgama* in Chinese: *Zēng-yì À-hán-jīng*(増一阿含経), tr. by Saṃghadeva, Taisho No.125; vol.2, p.549f.

DN : *The Dīgha Nikāya*, ed. by T. W. Rhys Davids and J. E. Carpenter, London: the Pali Text Society, 1890-1911.

MN : *The Majjhima Nikāya*, ed. by V. Trenckner et al., London: the Pali Text Society, 1888-1899.

SN : *The Saṃyutta Nikāya*, ed. by L. Feer, London: the Pali Text Society, 1884-1898.

AN : *The Aṅguttara Nikāya*, ed. by R. Morris, London: the Pali Text Society, 1885-1900.

10. Abhidharma texts

SP『集異』: *Saṃgītiparyāya* of Mahākauṣṭhila(Śāriputra in the Chinese version), in Chinese: *À-pí-dá-mó Jí-yì-mén-zú-lùn*(阿毘達磨集異門足論), tr. by Xuán-zàng in 660-663 A.D., Taisho No.1536; vol.26, p.367f.

DS『法蘊』: *Dharmaskandaka* of Maugdalyāyana, in Chinese: *À-pí-dá-mó Fǎ-yùn-zú-lùn*(阿毘達磨法蘊足論), tr. by Xuán-zàng in 659 A.D., Taisho No.1537; vol.26, p.453f.

PK : *Prakaraṇa* of Vasumitra, in Chinese:

PK1『衆事』: *Zhòng-shì-fēn À-pí-tán-lùn*(衆事分阿毘曇論), tr. by Guṇabhadra and Bodhiyaśas in 435 A.D., Taisho No.1541; vol.26, p.627f.

PK2『品類』: *À-pí-dá-mó Pǐn-lèi-zú-lùn*(阿毘達磨品類足論), tr. by Xuán-zàng in 660

A.D., Taisho No.1542; vol.26, p.692f.

VK『識身』: *Vijñānakāya* of Devaśarman, in Chinese: *À-pí-dá-mó Shí-shēn-zú-lùn*(阿毘達磨識身足論), tr. by Xuán-zàng in 649 A.D., Taisho No.1539; vol.26, p.531f.

LP : *Lokaprajñapti* of Maudgalyāyana, only in Tibetan: *ḥJig rten bshag pa*, Peking No.5587; vol.115, p.1f.;Khu 1a1f.

KP : *Kāraṇaprajñapti* of Maudgalyāyana, in Tibetan and Chinese:

KP(T) : *rGyu gdags pa*, tr. by Jinamitra, Prajñāvarman, Ye śes sde, etc., Peking No.5588; vol.115, p.47f.;Khu 112a1f.

KP『施設』: *Shī-shè-lùn*(施設論), tr. by Fǎ-hù(法護, 959-1055 A.D.), Wéi-jìng(惟浄, -983-1032 A.D.-), etc., Taisho No.1538; vol.26, p.514f.

JP『発智』: *Jñānaprasthāna* of Kātyāyanīputra, only in Chinese: *À-pí-dá-mó Fā-zhì-lùn*(阿毘達磨発智論), tr. by Xuán-zàng in 657-660 A.D., Taisho No.1544; vol.26, p.918f.

MV『婆沙』: *Mahāvibhāṣā* of the Sarvāstivādins, in Chinese: *À-pí-dá-mó Dà-pí-pó-shā-lùn*(阿毘達磨大毘婆沙論), tr. by Xuán-zàng in 656-659 A.D., Taisho No. 1545; vol.27, p.1f.

The another older version in Chinese:À-pí-dá-mó *Pí-pó-shā-lùn*(阿毘曇毘婆沙論), tr. by Buddhavarman, Dào-tài(道泰) etc. in 437 A.D., Taisho No.1546; vol.28, p.1f.

KAH『雑心』:*Kṣudrakābhidharmahṛdaya*(?) of Dharmatrāta, in Chinese: *Zá À-pí-tán-xīn-lùn*(雑阿毘曇心論), tr. by Saṃghavarman in 434 or 435 A.D., Taisho No. 1552; vol.28, p.869f.

A Japanese tranlation:

Watanabe, Baiyū and Mizuno, Kogen(tr.):*Zou-Abidonshinron*, tr. from Chinese into Japanes, with ellaborate introduction and notes, *Kokuyaku issaikyō bidonbu*(国訳一切経 毘曇部) 20-21, Tokyo: the Daito Shuppansha, 1932. This is very often consulted for its introduction and notes are of great use for its comparison with the AK and AKBh.

11.Other texts referred to

Dhātupāṭha: Pāṇini's Grammatik, hrg. von O. Böhtlingk, 2 Abtheilungen, zweite Ausgabe, Leipzig 1887; repr. Kyoto: Rinsen Book Company, 1977. Zweite Abtheilung S.61f.

Suttanipāta, ed. by D. Andersen and H. Smith, London:the Pali Text Society, 1931.

Udānavarga, hrg. von F. Bernhard, Sanskrittexte aus Turfanfunden X (Abhandlungen der Akademie der Wissenschaften in Göttingen 54), 2 Bände, Göttingen: Vandenhoeck & Ruprecht, 1965.

Dhammapada, ed. by S. Sumaṅgala Thera, London: the Pali Text Society, 1914.

Pras: *Mūlamadhyamakakārikās(Mādhyamikasūtras) de Nāgārjuna avec la Prasannapadā commentaire de Candrakīrti*, pub. par L. de la Vallée Poussin, Bibliotheca Buddhica 4, St.-Pétersbourg 1903-1913; repr. Osnabrück 1970, Tokyo 1977.

BCAP: *Bodhicaryāvatāra of Śāntideva with the commentary Pañjikā of Prajñākaramati*, ed. by P. L. Vaidya, Darbhanga: the Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1960.

12. Modern translations and studies consulted

Saeki, Kyokuga(ed.): *Kandou abidatsuma kusharon*(冠導阿毘達磨倶舎論, the Chinese version of the AKBh, with many notes), Kyoto: the Hozokan, 1896; repr. 1978.

la Vallée Poussin, L. de: *L'Abhidharmakośa de Vasubandhu*, traduction et annotations, 1923-1931. Nouvelle édition anastatique présentée par É. Lamotte, *Mélanges chinois et bouddhiques* vol.16, Bruxelles: Institut Belge des Hautes Études Chinoises, 1980.

Kimura, Taiken and Wogihara, Unrai(tr.):*Abidatsuma kusharon*, tr. from Chinese into Japanese, *Kokuyaku daizōkyō ronbu*(国訳大蔵経 論部), vols.11-13, Tokyo: 1920-1921; repr. Tokyo: the Dai'ichi Shobo, 1983.

Nishi, Giyū(tr.):*Abidatsuma kusharon*, tr. from Chinese into Japanese, *Kokuyaku issaikyō bidonbu*(国訳一切経 毘曇部) 25-26, Tokyo: the Daitō Shuppansha, 1935; repr. 1976.

Sakurabe, Hajime: *Kusharon no kenkyū, kai·kon-hon*(倶舎論の研究, 界·根品: Study on the AKBh chapters 1 & 2) (the two chapters tr. from Sanskrit into Japanese), Kyoto: the Hozokan, 1969.

Hirakawa, Akira et al.: *Index to the Abhidharmakośabhāṣya*(*P. Pradhan edition*), 3 parts, Tokyo: the Daizo Shuppan Ltd., 1973-1977.

Subhadra Jha(tr.): *The Abhidharmakośa of Vasubandhu, Chapters I & II*, with the commentary annotated and rendered into French from the Chinese by Dr.

Louis de la Vallée Poussin and Sanskrit text editeds by Dr. Prahlad Pradhan both translated into English, Patna: K. P. Jayaswal Research Institute, 1983.

Concerning the quotations from the sūtras:

Honjō, Yoshifumi(compl.): *Kusharon shoe Agon zenpyō*(a table of citations from the Āgamas in the AKBh and the *Abhidharmakośopāyikā*), part I, Kyoto 1984.

Fujita, Koutatsu(compl.): *Kusharon shoin no Agongyō ichiran*(Āgamas cited in the AKBh), Hokkaido: the Department of Indian Philosophy, Faculty of Letters, Hokkaido University, 1984.

They both utilize the Śamathadeva's commentary: *Cho mṅon paḥi mdsod kyi ḥgrel bśad ñe bar mkho ba shes bya ba*(*Abhidarmakośa-ṭīkā Upāyikā-nāma*)(P No. 5595) tr. Jayaśrī and Śes rab ḥod zer.

13. The others

Mvyut: *Mahāvyutpatti*, ed. by R. Sakaki, Kyoto 1916; repr. Tokyo: the Suzuki Research Foundation, 1962.

BHS : *Buddhist Hybrid Sanskrit Grammar and Dictionary*, by F. Edgerton, New Haven: Yale University Press, 1953.

TGS : *Terminologie grammaticale du sanskrit*, par Louis Renou, Bibliothèque de l'École des Hautes Études nos. 280, 281 et 283, Paris: Librairie Ancienne Honoré Champion, 1957.

DSG : *A dictionary of Sanskrit grammar*, by K. V. Abhyankar and J. M. Shukla, Gaekwad's Oriental Series No. 134, Baroda: the Oriental Institute Baroda, 1961; second revised ed. 1977.

§2-2 List of abbreviations in alphabetical order

(item numbers in the preceding section are given in parentheses)

AK : *Abhidharmakośa-kārikā* of Vasubandhu. (1)

AKBh: *Abhidharmakośa-bhāṣya* of Vasubandhu. (2)

AN : *The Aṅguttara Nikāya*. (9)

BCAP: *Bodhicaryāvatārapañjikā* of Prajñākaramati. (11)

BHS : *Buddhist Hybrid Sanskrit Grammar and Dictionary*. (13)

C : the Chinese versions of the *Abhidharmakośa-bhāṣya*, or other Chinese texts in general. (6)

D : the sDe dge editions in general, or the Tibetan version of the *Abhidharmakośa-bhāṣya* therein. (5)

DĀ『長阿』: *Dīrghāgama* in Chinese: *Cháng À-hán-jīng*(長阿含経). (9)

Dhammapada. (11)

Dhātupāṭha. (11)

DN : *The Dīgha Nikāya* in Pāli. (9)

DS『法蘊』: *Dharmaskandaka* of Maugdalyāyana in Chinese: *À-pí-dá-mó Fǎ-yùn-zú-lùn*(阿毘達磨法蘊足論). (10)

DSG : *A dictionary of Sanskrit grammar* by K. V. Abhyankar and J. M. Shukla. (13)

EĀ『増一』: *Ekottarāgama* in Chinese; *Zēng-yì À-hán-jīng*(増一阿含経). (9)

Fa : *Jù-shè-lùn-shū*(倶舎論疏) of Fǎ-bǎo(法宝). (8)

G : The text of the Abhidharmakośakārikā of Vasubandhu, ed. by V. V. Gokhale. (4)

JP『発智』: *Jñānaprasthāna* of Kātyāyanīputra in Chinese: *À-pí-dá-mó Fā-zhì-lùn*(阿毘達磨発智論). (10)

KAH『雑心』: *Kṣudrakābhidharmahṛdaya*(?) of Dharmatrāta in Chinese: *Zá À-pí-tán-xīn-lùn*(雑阿毘曇心論). (10)

KP : *Kāraṇaprajñapti* of Maudgalyāyana in Tibetan and Chinese. (10)

KP『施設』: *Shī-shè-lùn*(施設論). (10)

KP(T): *rGyu gdags pa*.

LP : *Lokaprajñapti* of Maudgalyāyana in Tibetan: *ḥJig rten bshag pa*. (10)

MĀ『中阿』: *Madhyamakāgama* in Chinese; *Zhōng À-hán-jīng*(中阿含経). (9)

MN : *The Majjhima Nikāya* in Pāli. (9)

Ms : the photographic reproductions of manuscripts of the *Abhidharmakośabhāṣya*. (3)

MV『婆沙』: *Mahāvibhāṣā* of the Sarvāstivādins in Chinese: *À-pí-dá-mó Dà-pí-pó-shā-lùn* (阿毘達磨大毘婆沙論). (10)

Mvyut: *Mahāvyutpatti*. (13)

P : the Peking editions in general, or the Tibetan version of the *Abhidharmakośa-bhāṣya* therein. (5)

PK : *Prakaraṇa* of Vasumitra, in Chinese. (10)

PK1『衆事』: *Zhòng-shì-fēn À-pí-tán-lùn*(衆事分阿毘曇論). (10)

PK2『品類』: *À-pí-dá-mó Pǐn-lèi-zú-lùn*(阿毘達磨品類足論). (10)

PR : *Abhidharmakośabhāṣya of Vasubandhu*, ed. by P. Pradhan. (4)

Pras: *Prasannapadā* of Candrakīrti. (11)

Pu : *Jù-shè-lùn-jì*(倶舎論記) of Pǔ-guāng(普光). (8)

PV : *Lakṣaṇānusāriṇī* of Pūrṇavardhana in Tibetan: *Chos mṅon pa mdsod kyi ḥgrel bśad mTshan ñid kyi rjes su ḥbraṅ ba shes bya ba*, (7)

SĀ『雑阿』: *Saṃyuktāgama* in Chinese: *Zá À-hán-jīng*(雑阿含経). (8)

SB : *Nyāyānusāriṇī* of Saṃghabhadra in Chinese: *À-pí-dá-mó Shùn-zhèng-lǐ-lùn*(阿毘達磨順正理論). (7)

SM : *Tattvārthā* of Sthiramati in Tibetan: *Chos mṅon paḥi mdsod kyi bśad paḥi rgya cher ḥgrel pa Don gyi de kho na ñid ces bya ba*. (7)

SN : *The Saṃyutta Nikāya* in Pāli. (9)

SP『集異』: *Saṃgītiparyāya* of Mahākauṣṭhila(Śāriputra in the Chinese version), in Chinese: *À-pí-dá-mó Jí-yì-mén-zú-lùn*(阿毘達磨集異門足論). (10)

Suttaniipāta. (11)

T : the Tibetan versions of the *Abhidharmakośa-bhāṣya*, or other Tibetan texts in general. (5)

Taisho: *The Taisho Shinshu Daizokyo*(*The Tripitaka in Chinese*). (6)

TGS : *Terminologie grammaticale du sanskrit* par Louis Renou. (13)

Udānavarga. (11)

VK『識身』: *Vijñānakāya* of Devaśarman , in Chinese: *À-pí-dá-mó Shí-shēn-zú-lùn*(阿毘達磨識身足論). (10)

X : *À-pí-dá-mó Jù-shè-lùn*(阿毘達磨倶舎論), tr. by Xuán-zàng(玄奘). (6)

YM : *Sphuṭārthā* of Yaśomitra(8.c.), in Sanskrit and Tibetan. (7)

YM(T):the Tibetan version of YM. (7)

Yuan: *Jù-shè-lùn-sòng-shū-běn*(倶舎論頌疏本) of Yuán-huī(円暉). (8)

Z : *À-pí-dá-mó Jù-shè-shì-lùn*(阿毘達磨倶舎釈論), tr. by Zhēn-dì(真諦). (6)

§3 Synopsis of the chapter I: Dhātunirdeśa

		verses of the AK	pages and lines of the AKBh
0	namaskāra or introduction	1	1. 1
0.1	definition of "abhidharma"	2ab	2. 9
0.2	"Abhidharmakośa" as the title of book	2cd	2.21
0.3	purpose of abhidharma studies	3	3. 3
1	varieties of dharmas as subjects of studies		
1.1	sāsrava-dharmas	4	3.15
1.2	anāsrava-dharmas	5ab	4. 1
1.2.1	3 asaṃskṛta-dharmas	5c	4. 3
1.2.1.1	ākāśa	5d	4. 8
1.2.1.2	pratisaṃkhyā-nirodha	6ab	4.11
1.2.1.3	apratisaṃkhyā-nirodha	6cd	5. 4
1.2.1.4	catuṣkoṭi on patisaṃkhyā-nirodha and apratisaṃkhyā-nirodha		5.12
1.3	"saṃskṛta-dharma" and its paryāyas	7	5.21
1.4	"sāsrava-dharma" and its paryāyas	8	6.17
2	5 skandhas, and their relation to the 12 āyatanas and to the 18 dhātus (three types of categorical paradigms of dharmas)		
2.1	rūpa-skandhas	9ab	7.14
2.1.1	5 indriyas(cakṣus, śrotra, ghrāṇa, jihvā, kāya)	9cd	7.19
2.1.2	5 arthas		
2.1.2.1	rūpa(2 or 21)	10a	8. 7
2.1.2.2	śabda(8)	10b[1]	9. 8
2.1.2.3	rasa(6)	10b[2]c[1]	9.19
2.1.2.4	gandha(4)	10c[2]	9.22
2.1.2.5	spraṣṭavya(11)	10d	10. 2
2.1.2.6	5 vijñāna-āyatanas and -dhātus		10.14
2.1.3	avijñapti	11	11. 9

2.1.4	4 mahābhūtas(pṛthivī-, ab-, tejo-, vāyu-dhātu)	12-13	12. 4
2.1.5	concept of "rūpa"		13.17
2.1.6	10 āyatanas composed of 5 indriyas and 5 arthas	14ab	15.15
2.2	vedanā-skandha	14c[1]	15.21
2.3	saṃjñā-skandha	14c[2]d	16. 4
2.4.1	saṃskāra-skandha	15ab[1]	16. 7
2.4.2	dharma-āyatana or dharma-dhātu	15b[2]-d	17. 2
2.5.1	vijñāna-skandha	16a	17. 6
2.5.2	mano-vijñāna as āyatana and dhātus	16b-17b	17. 9
2.6	18 dhātus	17cd	18. 5
3.1	saṃgraha, or mutual relation and inclusion of dharmas	18	18.17
3.2	one dhātu composed of a pair of organs in the cases of eyes, ears and nostrils	19	19.10
4.1	meanings of the words "skandha", "āyatana" and "dhātu"	20ab	20. 2
4.1.1	"skandha"		20. 4
4.1.2	"āyatana"		21. 3
4.1.3	"dhātu"		21. 5
4.2	are they prajñaptisat or not?		21.13
4.3	aims or objects of three categorical paradigms	20cd	22.11
5.	some other remarks on the 5 skandhas, etc.		22.20
5.1	vedanā-skandha and saṃjñā-skandha separate from other caitasikas which are included in saṃskāra-skandha	21	22.20
5.2	asaṃskṛtas not included in the 5 skandhas	22ab[1]	23.10
5.3	the definite order of the 5 skandhas	22b[2]-d	23.24
5.4	the definite order of the 6 indriyas	23	24.19
5.5	rūpa-āyatana and dharma-āyatana	24	25.15
6.1	dharma-skandhas promulgated by the Muni, and their inclusion in the rūpa- and saṃskāra-skandha	25	26.10
6.2	quantity of dharma-skandhas	26	26.18
7.1	other categocical paradigms in the sūtrāntas	27	27. 9

7.2	6 dhātus(pṛthivī, ap, tejas, vāyu, ākāśa, vijñāna)		28. 4
7.2.1	ākāśa and ākāśa-dhātu	28ab	28. 4
7.2.2	vijñāna and vijñāna-dhātu	28cd	28.19
8	categorical identifications and differentiations of the 18 dhātus		
8.1	sanidarśana, anidarśana	$29ab^{1}$	29. 5
8.2.1	sapratigha, apratigha	$29b^{2}c^{1}$	29.10
8.2.2	three types of pratighāta		29.14
8.2.2.1	āvaraṇa-pratighāta		29.16
8.2.2.2	viṣaya-pratighāta		29.18
8.2.2.3	ālambana-pratighāta		30.10
8.2.2.4	their relations		30.11
8.3	kuśala, akuśala, avyākṛta	$29c^{2}$-$30a^{1}$	31. 4
8.4	dhātv-āpta(dhātv-avacara)		
8.4.1	kāmadhātv-āpta	$30a^{2}b^{1}$	31.21
8.4.2	rūpadhātv-āpta	$30b^{2}$-d	32. 3
8.4.3	ārūpyadhātv-āpta	31ab	33.17
8.5	sāsrava, anāsrava	31cd	33.20
8.6	savitarka, avitarka, savicāra, avicāra		
8.6.1	savitarka and savicāra, avitarka and vicāramātra, avitarka and avicāra	32	34. 3
8.6.2.1	the reason why the 5 vijñāna-dhātus are called avikalpaka	33	35. 4
8.6.2.2	three types of vikalpa (svabhāva-, abhinirūpaṇā-, anusmaraṇa-vikalpa)		35. 7
8.7	sālambana, anālambana	34ab	35.16
8.8	upātta, anupātta	34cd	35.23
8.9	bhūtasvabhāva, bhautika	35a-c	36.13
8.10	saṃcita, asaṃcita	35d	38. 7
8.11	chinatti, chidyate; dahati, dahyate; tulayati, tulyate	36	38.12
8.12	vipākaja, aupacayika, naiṣyandika; dravyayukta; kṣaṇika	37-38ab	39.13

8.13	pratilambha, samanvāgama	38cd	41.14
8.14	ādhyātmika, bāhya	39ab[1]	42.13
8.15	sabhāga, tatsabhāga	39b[2]-d	43. 9
8.16	darśana-heya, bhāvanā-heya, aheya	40	45. 4
8.17	dṛṣṭi, adṛṣṭi	41	46. 1
8.17.1	on cognitions; visual cognition as an example		46.19
8.17.1.1	Vaibhāṣika's thesis "cakṣuḥ paśyati rūpāṇi, na vijñānam"	42	46.19
8.17.1.2	controversies on it		47.10
8.17.1.3	one sees things more clearly with two eyes	43ab	50. 1
8.17.1.4	aprāpta-viṣaya cognized by cakṣur-, śrotra- and mana-indriya, and prāpta-viṣaya by the others	43cd	50. 9
8.17.1.5	paramāṇus touch each others or not		50.28
8.17.1.6	dimensional relation of indriyas to their objects	44ab	52.10
8.17.1.7	disposition of paramāṇus in indriyas		53. 1
8.17.1.8	paramāṇus in indriyas are sabhāga or tatsabhāga		53.13
8.17.1.9	temporal relation of vijñānas to their āśrayas	44cd	53.21
8.17.1.10	indriyas as āśrayas of vijñānas	45ab	54.17
8.17.1.11	vijñānas named after indriyas, not after objects	45cd	54.24
8.17.1.12	bhūmis of indriya, artha, vijñāna and kāya	46-47	55. 7
8.18	vijñeya,	48a	57.13
8.19	nitya, anitya	48b	57.21
8.20	indriya, anindriya	48cd	58. 1

(PR 1.1)
(Z 161c1)
(X 1a1)
(D 26b1)
(P 27b6)

ABHIDHARMAKOŚABHĀṢYAM

prathamaṃ kośasthānam

[1b]oṃ namo buddhāya//(1)

yaḥ sarvathāsarvahatāndhakāraḥ
saṃsārapaṅkāj jagad ujjahāra/
tasmai namaskṛtya yathārthaśāstre
śāstraṃ pravakṣyāmy abhidharmakośam//1//(2)

śāstraṃ praṇetukāmaḥ svasya śāstur māhātmyajñāpanārthaṃ guṇākhyāna-pūrvakaṃ tasmai namaskāram ārabhate//

(P 28a) ya iti buddhaṃ bhagavantam adhikṛtyāha/

hatam asyāndhakāram anena veti hatāndhakāraḥ/ sarveṇa prakāreṇa sarvasmin hatāndhakāraḥ sarvathāsarvahatāndhakāraḥ/ ajñānaṃ hi bhūtārthadarśanapratibandhād andhakāram/ tac ca bhagavato buddhasya pratipakṣalābhenātyantaṃ sarvathā sarvatra jñeye punaranutpattidharmatvād dhatam/ ato 'sau sarvathāsarvahatāndhakāraḥ/ pratyekabuddhaśrāvakā api kāmaṃ sarvatra hatāndhakārāḥ/(3) kliṣṭasaṃmohātyantavigamāt/(3) na tu sarvathā/ tathā hy eṣāṃ(4) buddhadharmeṣv(4) ativiprakṛṣṭadeśakāleṣv(4) artheṣu(5) cānantaprabhedeṣu(5) bhavaty evākliṣṭam(6) ajñānam(6) iti/

ātmahitapratipattisaṃpadā saṃstutya punas tam eva bhagavantaṃ parahitapratipattisaṃpadā saṃstauti saṃsārapaṅkāj jagad ujjahāreti/ saṃsāro hi jagadāsaṅgasthānatvād duruttaratvāc ca paṅkabhūtaḥ/ tatrāvamagnaṃ

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(1)T:ḥjam dpal gshon nur gyur pa la phyag ḥtshal lo(=namo mañjūśrīkumārabhūtāya). No salutation in C as usual. (2)A verse in indravajrā metre. (3)"-atyanta-" omitted in T and SM(13b3). PV(7b7):... daṅ gtan nas bral baḥi phyir(=...-atyanta-vigamāt), Z(161c14):由染污無明極不生故, X(1a14):以染無知畢竟未断故. (4)Ms: .uddhadharmeṣv=. (5)Ms: ...-deśakāleṣu artheṣu cā-.... YM(4.29) seems to read "ativiprakṛṣṭadeśakāleṣu cārtheṣu cā..." as PR suggests. The translators vary in interpretation of this phrase. Z(161c16):於如来不共法,及於余境,最久遠時処·無辺差別(buddhadharmeṣv, ativikṛṣṭadeśakāleṣu cārtheṣv, anantaprabhedeṣu ca [artheṣu]); X(1a15):由於仏法·極遠時処·及諸義類無辺差別(buddhadharmeṣv, ativiprakṛṣṭadeśakāleṣv, artheṣu cānantaprabhedeṣu); T:saṅs rgyas kyi chos daṅ/ yul daṅ dus śin tu bskal pa daṅ/ don rab tu dbye ba mthaḥ yas pa rnams la(buddhadharmeṣv, ativiprakṛṣṭadeśakāleṣv, artheṣu cānantaprabhedeṣu). (6)Ms:=ajñānaṃ/ ity=.

(D 27a) jagad atrāṇam anukampamāno bhagavān saddharmadeśanāhastapradānair yathā-
bhavyam[1] abhyuddhṛtavān iti/

(P 28b) ya evam ātmaparahitapratipattisaṃpadā yuktas tasmai nama[2a][2]skṛtyeti
śirasā praṇipatya/[3] yathārtham aviparītaṃ śāstīti yathārthaśāstā/ anena
parahitapratipattyupāyam asyāviṣkaroti/ yathābhūtaśāsanāc chāstā bhavann
asau saṃsārapaṅkāj jagad ujjahāra/[4] na tv ṛddhivarapradānaprabhāveṇeti/

(PR 2) tasmai namaskṛtya kiṃ kariṣyāmīty āha śāstraṃ pravakṣyāmi/ śiṣya-
(Z 162a) śāsanāc chāstram/[5] katamac chāstram ity āha abhidharmakośam//
(X 1b)

ko 'yam abhidharmo nāma/

[6]prajñāmalā sānucarābhidharmaḥ/

tatra prajñā dharmapravicayaḥ/ amaleti[7] anāsravā/ sānucareti sapa-
rivārā/ evam anāsravaḥ pañcaskandhako 'bhidharma ity uktaṃ bhavati/
eṣa tāvat pāramārthiko 'bhidharmaḥ//

sāṃketikas tu

tatprāptaye yāpi ca yac ca śāstram/

yāpi ca śrutacintābhāvanāmayī sāsravā prajñopapattipratilambhikā[8] ca
sānucarā/ yac ca śāstram asyāḥ prāptyartham anāsravāyāḥ prajñāyāḥ/
tad api tatsaṃbhārabhāvād abhidharma ity ucyate/[9]

nirvacanaṃ tu svalakṣaṇadhāraṇād dharmaḥ/ tad ayaṃ paramārthadharmaṃ
vā nirvāṇaṃ dharmalakṣaṇaṃ vā praty abhimukho dharma[10] ity abhidharmaḥ/[11]
ukto 'bhidharmaḥ//

(D 27b) idaṃ tu śāstraṃ katham abhidharmakośam/

tasyārthato 'smin samanupraveśāt
[12]sa vāśrayo 'syety abhidharmakośam[13]//2//

sa hi[14] śāstrasaṃjñako 'bhidharma[14] etasminn arthato yathāpradhānam
antarbhūta ity etac chāstraṃ tasya kośasthānīyaṃ[15] bhavati/ atha vā so

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(1)Ms:=abhyuddhṛtavān/ iti ya. (2)Ms:nama[2a][skṛ]tyeti. (3)T puts this sentence at the end of the paragraph in accordance with the word order in translation of the verse. (4)Ms:-prabhāveneti. (5)"katamac=chāstra-" in the upper margin of Ms. (6)Ms:pajñāmalā sānucarā abhidharmaḥ/. (7)T:gaṅ zag pa med paḥo(=yānā-sravā?). (8)Ms:... prajñā/ upapatti-.... (9)Cf. MV『婆沙』1(Taisho 27,2c27-4a 12), KAH『雑心』1(Taisho 28,869c29-870a6). (10)"dharma" left out in T. (11)Cf. MV『婆沙』1(do.,4a12f.). (12)Ms:cā-, G:vā-. (13)A verse in indravajrā metre. (14)T:chos mṅon paḥi(read "pa") bstan pa shes bya ba. (15)Ms:kośaḥ sthānīyaṃ.

'bhidharma etasyā[2b]śrayabhūtaḥ śāstrasya/ tato hy etan nirākṛṣṭam/

(P 29a) ataḥ sa evāsyābhidharmaḥ kośa ity etac chāstram abhidharmakośam//

kimartham punar abhidharmopadeśaḥ kena[(1)] cāyam prathamata upadiṣṭo yata ācārya[(2)] 'bhidharmakośam vaktum ādriyata iti/ āha/

dharmāṇām pravicayam antareṇa nāsti
kleśānām yata upaśāntaye 'bhyupāyaḥ/
kleśaiś ca bhramati bhavārṇave 'tra lokas
taddhetor ata[(3)] uditaḥ[3)] kilaiṣa śāstrā[(4)]//3//

yato na vinā dharmapravicayenāsti kleśopaśamābhyupāyaḥ kleśāś ca

(PR 3) lokam bhramayanti saṃsāramahārṇave 'smin/ atas taddhetos[(5)] tasya dharma-pravicayasyārthe[5)] śāstrā kila buddhenābhidharma uktaḥ/ na hi vinābhidharmopadeśena śiṣyaḥ śakto dharmān pravicetum iti/ sa tu prakīrṇa ukto bhagavatā bhadantakātyāyanīputraprabhṛtibhiḥ piṇḍīkṛtya sthāpito bhadantadharmatrātodānavargīyakaraṇavad ity āhur vaibhāṣikāḥ[(6)]//

katame punas te dharmā yeṣām pravicayārtham abhidharmopadeśa ity āha/

(X 1c) sāsravānāsravā dharmāḥ/
eṣa sarvadharmāṇām samāsanirdeśaḥ//

(Z 162b) tatra katame sāsravā dharmā ity āha/

saṃskṛtā mārgavarjitāḥ/

(D 28a) sāsravāḥ/
mārgasatyam varjayitvānye saṃskṛtā dharmāḥ sāsravāḥ/ kiṃ kāraṇam/

āsravās teṣu yasmāt samanuśerate//4//[(7)]

(P 29b) kāmam nirodhamārgasatyālambanā apy āsravā u[3a]pajāyante na tv anuśerate[(8)]/ tatreti[8)] na tayoḥ[(9)] sāsravatvaprasaṅgaḥ[9)]/ yathātra[(10)] nānuśerate tat paścād anuśayanirdeśa[(11)] eva jñāpayiṣyāmaḥ[(12)]/
uktāḥ sāsravāḥ[(13)]//

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(1)Ms:vā-. (2)Astonishingly Vasubandhu calls himself "ācārya". (3)Ms:uditaḥ. (4)A verse in praharṣiṇī metre. (5)T:chos rnams rab tu rnam par ḥbyed par ḥdod pa deḥi don du. (6)Cf. MV『婆沙』1(Taisho 27,1b5-24), SM(27a1-b2), PV(18a7-b6), YM (11.23-12.8). (7)Hereafter the verses are metrically ślokas. (8)Ms:=anuśevate. (9)T:de gñis la(=tayor). (10)"atra" not translated in T. (11)Cf.AK V.18ab. (12)Cf. KAH『雑心』1(Taisho 28,871a15-23). (13)Cf. MV『婆沙』76(do.,391c21-392c6).

anāsravāḥ katame/
(1 1) (2 2)
anāsravā mārgasatyaṃ trividhaṃ cāpy asaṃskṛtam/
(3 3)
katamat trividham/

ākāśaṃ dvau nirodhau ca/

katamau dvau/ pratisaṃkhyānirodho 'pratisaṃkhyānirodhaś ca/ 5
(4 4)
ity etad ākāśādi trividham asaṃskṛtaṃ mārgasatyaṃ cānāsravā dharmāḥ/
(5 5)
kiṃ kāraṇam/ na hi teṣv āsravā anuśerata iti//

yad etat trividham asaṃskṛtam uddiṣṭaṃ

tatrākāśam anāvṛtiḥ//5//
(6)
anāvaraṇasvabhāvam ākāśaṃ yatra rūpasya gatiḥ// 10

pratisaṃkhyānirodho yo visaṃyogaḥ/
(7 7)
(PR 4) yaḥ sāsravair dharmair visaṃyogaḥ sa pratisaṃkhyānirodhaḥ/ duḥkhā-
(8 8) (9 9)
dīnām āryasatyānāṃ pratisaṃkhyānaṃ pratisaṃkhyā prajñāviśeṣas tena
(10 10) (11 11)
prāpyo nirodhaḥ pratisaṃkhyānirodhaḥ/ madhyapadalopād gorathavat/

kiṃ punar eka eva sarveṣāṃ sāsravāṇāṃ dharmāṇāṃ pratisaṃkhyāniro- 15
dhaḥ/ nety āha/ kiṃ tarhi

pṛthak pṛthak/

(D 28b) yāvanti hi saṃyogadravyāṇi tāvanti visaṃyogadravyāṇi/ anyathā hi duḥ-
(P 30a) khadarśanaheyakleśanirodhasākṣātkaraṇāt sarvakleśanirodhasākṣātkriyā
(12 12) (13)
prasajyeta/ sati caivaṃ śeṣapratipakṣabhāvanāvaiyarthyaṃ syāt/ 20

yat tarhy uktam
(14- (15)
"asabhāgo [3b]nirodhaḥ"

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(1)Ms:marggasatya/,or, mārggasatyā. (2)Ms:=asaṃsk[ṛ]taṃ. (3)Ms:ta katamat=trividhaṃ//. (4)Ms:...=asaṃskṛta[ṃ] mārggasatya[ṃ].... (5)"kiṃ kāraṇam" omitted in T. Z(162b10):何以故; X(1c13):所以者何. (6)Cf. MV『婆沙』75(Taisho 27,388b19-c29); KAH『雑心』9(Taisho 28,944a6-7):《無諸障閡相 是説為虚空》者,謂不障閡,種種色以有来去等故,説虚空. (7)Ms:sāsravair=ddharmmair=vvisaṃyogaḥ. (8)Ms:pratipratisaṃ-khyānaṃ. (9)Ms:prājñā-. (10)YS(16.8):madhyapadalopaṃ kṛtvā, T:bar gyi tshig mi mṅon par bya ba ste. (11)Z(162b16-17):如車与牛相応名為"牛車"; X(1c18-19):如牛所駕車名曰"牛車"; T:dper na ba laṅ dag daṅ ldan paḥi śiṅ rta la ba laṅ gi śiṅ rta shes bya ba lta buḥo(=yathā gobhir yukto ratho goratha iti), cf. YM(69.30-31). (12)Ms:prasajyet·. (13)Cf. MV『婆沙』31(Tasiho 27,161b14-24), KAH『雑心』9(Taisho 28,943c20-28). (14)Ms:nirodha ity=. (15)Cf.YM(16.28-29):pūrvabhartrā viśākhena gṛhapatinā pṛṣṭayā dharmadinnayā bhikṣuṇiyoktaṃ "kiṃ sabhāga ārye nirodhaḥ" "asabhāga āyuṣman viśākha" iti//. MĀ『中阿』210(Taisho 1,788c15-16):復問曰"賢聖,滅有対耶". 法楽比丘尼答曰"滅無対也".; MN 44(1,304.18):"nibbānassa pan' ayyekiṃ paṭibhāgo" ti.

ity asya ko 'rthaḥ/ nāsya kaścit sabhāgahetur asti nāsau kasyacid ity ayam asya vākyasyārtho na tu nāsya kaścit sabhāgo 'stīti/

uktaḥ pratisaṃkhyānirodhaḥ//

utpādātyantavighno 'nyo nirodho 'pratisaṃkhyayā//6//

anāgatānāṃ dharmāṇāṃ utpādasyātyantavighnabhūto visaṃyogād yo 'nyo nirodhaḥ so 'pratisaṃkhyānirodhaḥ/ na hy asau pratisaṃkhyayā labhyate/ kiṃ tarhi pratyayavaikalyāt/ yathaikarūpavyāsaktacakṣurmanaso yāni rūpāntarāṇi śabdagandharasaspraṣṭavyāni cātyayante tadālambanaiḥ pañcabhir vijñānakāyair na śakyaṃ punar utpattum/ na hi te samarthā atītaṃ
(X 2a) viṣayam ālambayitum iti/ ataḥ sa teṣām apratisaṃkhyānirodhaḥ pratyaya-
(Z 162c) vaikalyāt prāpyate//

catuṣkoṭikaṃ cātra bhavati/

santi te dharmā yeṣāṃ pratisaṃkhyānirodha eva labhyate/ tad yathātītapratyutpannotpattidharmāṇāṃ sāsravāṇām/

santi yeṣām apratisaṃkhyānirodha eva/ tad yathānutpattidharmāṇām anāsravasaṃskṛtānām/

santi yeṣām ubhayam/ tad yathā sāsravāṇām anutpattidharmāṇām/
(D 29a) santi yeṣāṃ nobhayam/ tad yathātītapratyutpannotpattidharmāṇām anā-
(P 30b) sravāṇām iti//

uktaṃ trividham asaṃskṛtam//

yat tūktaṃ "saṃskṛtā mārgavarjitāḥ/ sāsravāḥ" iti [4a]katame te saṃskṛtāḥ/

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(1)Cf. MV『婆沙』31(Taisho 27,162b9-12), KAH『雑心』9(Taisho 28,943c28-944a2). (2)Ms: -saṃkhya〈ā〉yā. (3)Ms:anāgatānāṃn=dharmmāṇām=. (4)YM(17.9) reads "atyantaṃ vighno"? (5)Ms:rūpāṇi. T:gzugs gshan pa rnams; Z(162b27):余色; X(1c28):余色. YM (17.27):rūpāntarāṇi; SM(38b5):gzugs las(*sic*) gshan rnams. PV(24b7) as well seems to read "rūpāntarāṇi". (6)Ms:tadāvalambanaiḥ. (7)YS(17.31) omitts "punar". T: yaṅ skye bar mi nus te; Z(162b27-28):不能...更生; X(1c29):畢竟(=atyantam?)不生. SM (38b7), PV(25a1):yaṅ skye bar mi nu ste, or, yaṅ skye bar mi ḥgyur ro. (8)Ms: satyā. YM(17.32):samarthā(ḥ). Another possible reading is "śakyā(ḥ)". (9)Cf. MV『婆沙』32(Taisho 27,164c16-23), KAH『雑心』9(Taisho 28,944a11-19). (10)YM(18. 34-19.1) introduces another reading "tad yathānutpattidharmāṇām anāsravāṇām". (11) Ms:santi te. "te" omitted in T and YM(19.8). (12)Cf. MV『婆沙』32(Taisho 27, 164c16-23). (13)AK I.4bc[1].

te punaḥ saṃskṛtā dharmā rūpādiskandhapañcakam/

rūpaskandho vedanāskandhaḥ saṃjñāskandhaḥ saṃskāraskandho vijñāna-
(1 1)
skandhaś cety ete saṃskṛtā dharmāḥ/
(2 2)
sametya saṃbhūya pratyayaiḥ kṛtā iti saṃskṛtāḥ/ na hy ekapratyaya-
(3 3) (4 4) (5)
(PR 5) janitaṃ kiṃcid astīti/ tajjātīyatvād anāgateṣv avirodho dugdhavat// 5
(6 6)
ta evādhvā kathāvastu saniḥsārāḥ savastukāḥ//7//
(7
ta eva saṃskṛtāḥ/
7)
gatagacchadgamiṣyadbhāvād adhvānaḥ/ adyante 'nityatayeti vā/

kathā vākyam/ tasyā vastu nāma/ sārthakavastugrahaṇāt tu saṃskṛtaṃ
(8
kathāvastūcyate/ anyathā hi prakaraṇagrantho virudhyeta 10
8)
"kathāvastūny aṣṭādaśabhir dhātubhiḥ saṃgṛhītāni" iti/

niḥsaraṇaṃ niḥsāraḥ sarvasya saṃskṛtasya nirvāṇam/ tad eṣām astīti
(9 9)
saniḥsārāḥ/

sahetukatvāt savastukāḥ/
(10) (11- (12)
hetuvacanaḥ kila vastuśabda iti vaibhāṣikā iti// 15
-11)
ete saṃskṛtadharmaparyāyāḥ//

ta eva punaḥ saṃskṛtā dharmāḥ
(13 13)
ye sāsravā upādānaskandhās te/
(14
(P 31a) ataḥ kiṃ siddham/ ya upādānaskandhāḥ skandhā api te/ syuḥ skandhā
(D 29b) 14) (15)
eva nopādānaskandhāḥ/ anāsravāḥ saṃskārā iti/ 20

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(1)Ms:=e⟨ti⟩[te]. Our scribe had once written "=eti", and later corrected the mis-written "ti" into "te" in the margin. (2)Ms:sa[mbhū]ya, T:phrad nas. (3)Ms: tajjātīyatvāt·. (4)Ms:dugdhendhanavat·. TP(30b4):ḥo ma bshin no(=dugdhavat); TD (29a3):ḥo ma daṅ śiṅ(*sic*, not "śiṅ bu") bshin no; Z(162c11):譬如独陀(=dugdhavat); X (2a12-13):如乳如薪(=dugdheddhavat, dugdhadagdhavat. Or, dugdhendhanavat?). YM(20. 17):dugdhavat; SM(41b1-2) and PV(26b3):ḥo ma bshin no(=dugdhavat). (5)Cf. MV『婆沙』76(Taisho 27,392c22):若法依属因縁和合作用是有為義. (6)"kathā-" in the margin. (7)Ms:... saṃskṛtā gatagacchat·gamiṣyat·bhāvād=adhvanaḥ. (8)Ms:... prakaraṇagrantho virudhyeta/ kathā-...saṃgṛhītāni/. T:rab tu byed pa(prakaraṇa) las/ gtan gyi .. . bsdus so shes byuṅ baḥi gshuṅ(grantha) daṅ ḥgal bar ḥgyur ro/. An abridged citation from the PK. PK2『品類』9(Taisho 26,728a24):三世三言依事,十八界·十二処·五蘊摂.; PK1『衆事』7(Taisho 26,659a6). Cf. MV『婆沙』15(Taisho 27,74a20-22):問:言依以何為自性. 答:『品類足論』説,"言依十八界·十二処·五蘊所摂". (9)Ms:niḥsārāḥ. (10)Ms:kilārtha. (11)Ms:vibhāṣikāḥ/ ity=ete. (12)Cf. MV『婆沙』196(do.,980b24-c1). (13)Ms:ye sā-sravāḥ/. (14)Ms:ya upādānaskandhāḥ skandhā api te syuḥ skandhā eva nopādāskan-dhāḥ/. T:ñe bar len paḥi phuṅ po ltaṅa gaṅ dag yin pa(=yaḥ pañcopādānaskandhāḥ) de dag ni phuṅ po yaṅ yin no/ /phuṅ po dag kho na yin la ñe bar len paḥi phuṅ po ma yin pa dag kyaṅ yod do/; Z(162c21):是有(syuḥ)取可説名陰有(syuḥ)但陰非取.;X(2a24-25):謂立

tatropādānāni kleśāḥ/ tatsaṃbhūtatvād upādānaskandhās tṛṇatuṣāgnivat/ tadvidheyatvād vā rājapuruṣavat/ upādānāni vā tebhyaḥ saṃbha[4b]vantīty upādānaskandhāḥ puṣpaphalavṛkṣavat/(1)

ta eva sāsravā dharmā ucyante

saraṇā api/ 5

(X 2b) raṇā hi kleśā ātmaparavyābādhanāt/ tadanuśayitatvāt saraṇāḥ/ sāsravavat/

(2-punaḥ

duḥkhaṃ samudayo loko dṛṣṭisthānaṃ bhavaś ca te//8//
(3 3)

āryāṇāṃ pratikūlatvād duḥkham/ samudety asmād duḥkham iti samuda- 10
(4 4) -2)
(Z 163a) yaḥ/ lujyata iti lokaḥ/ dṛṣṭir asmiṃs tiṣṭhaty anuśayanād iti dṛṣṭi-
(5 5)
sthānam/ bhavatīti bhava iti/

ete sāsravāṇāṃ dharmāṇām anvarthaparyāyāḥ//(6)

(7 7) (8)
pañca rūpādayaḥ skandhā ity uktam/ tatra

rūpaṃ pañcendriyāṇy arthāḥ pañcāvijñaptir eva ca/ 15

pañcendriyāṇi cakṣuḥśrotraghrāṇajihvākāyendriyāṇi/ pañcārthās teṣām eva cakṣurādīnām indriyāṇāṃ yathāsvaṃ(9) ye pañca viṣayā rūpaśabdagandharasaspraṣṭavyākhyāḥ/ avijñaptiś ceti/ etāvān rūpaskandhaḥ//(10)

tatra ya ete pañca rūpādayo 'rthā uktāḥ

(P 31b) tadvijñānāśrayā rūpaprasādāś cakṣurādayaḥ//9// 20

(PR 6) rūpaśabdagandharasaspraṣṭavyavijñānānām āśrayabhūtā ye pañca rūpātmakāḥ prasādās te yathākramaṃ cakṣuḥśrotraghrāṇajihvākāyā veditavyāḥ/

(D 30a) yathoktaṃ bhagavatā
(11 11)
"cakṣur bhikṣo ādhyātmikam āyatanaṃ catvāri mahābhūtāny upādāya (12 12)
rūpaprasādaḥ/"(13)

iti vistaraḥ//

取蘊亦名為蘊,或有(syuḥ)唯而非取蘊. (15)Cf. MV『婆沙』75(Taisho27,387a9-17).
(1)Cf. MV『婆沙』75(Taisho 27,386b18-22). (2)With smaller letters in the margin.
(3)Ms:saṃ..dety=. (4)Ms:lakṣyata iti. (5)Ms:bhavaḥ/ ity=. (6)Cf. KAH『雑心』1(Taisho 28,871a21f.). (7)Ms:rūpādiyaḥ. (8)Even if this phrase could compose the first or the third pāda of any śloka(| — ⏑ — — | ⏑ — — — |), it is not a literal quotation of k.7b(rūpādiskandhapañcakam) as T regards it, but a mere allusion to it in different word arrangement. (9)"yathāsvaṃ" left out in T, C and the commentaries. (10)Cf. KAH『雑心』1(do.,871c22-25). (11)Ms:*sic*. (12)Ms:=utpādāya. (13)SA『雑阿』322(Taisho 2,91c5):"比丘,眼是内入処,四大所造浄色,...".

(1 1)atha vā yāny etāni cakṣurādīny uktāni

tadvijñānāśrayā rūpaprasādāś cakṣurādayaḥ // (k.9cd)

cakṣurvijñānādyāśrayā ity arthaḥ //

(2 2)evaṃ ca kṛtvā (3 3)prakaraṇagrantho 'py anuvṛtto bhavati/

"cakṣuḥ katamat/ cakṣurvijñānāśrayo rūpa[5a]prasādaḥ/" 5

iti (4)vistaraḥ //

nirdiṣṭāni pañcendriyāṇi //

(5)arthāḥ pañca nirdeśyāḥ/

5)tatra tāvad

rūpaṃ dvidhā/ 10

(6 6)varṇaḥ saṃsthānaṃ ca/ tatra varṇaś caturvidho nīlādiḥ/ tadbhedā anye/

(7 7)saṃsthānam aṣṭavidhaṃ dīrghādi visātāntam/

tad eva rūpāyatanaṃ punar ucyate

viṃśatidhā/

tad yathā nīlaṃ pītaṃ lohitam avadātaṃ dīrghaṃ hrasvaṃ vṛttaṃ parimaṇḍa- 15

(8 8)lam unnatam avanataṃ sātaṃ visātam abhraṃ dhūmo rajo mahikā cchāyātapa

(9)āloko 'ndhakāram iti/

kecin nabhaś caikavarṇam ity (10 10) (11)ekaviṃśatiṃ saṃpaṭhanti/

(X 2c) tatra sātaṃ samasthānam/ visātaṃ viṣamasthānam/ mahikā nīhāraḥ/ āta-

(P 32a) paḥ sūryaprabhā/ ālokaś candratārakāgnyoṣadhimaṇīnāṃ prabhā/ chāyā yatra 20

rūpāṇāṃ darśanam/ viparyayād andhakāram/ śeṣaṃ sugamatvān na vipañcitam //

asti rūpāyatanaṃ varṇato vidyate na saṃsthānataḥ/ nīlapītalohitāva-

dātacchāyātapālokāndhakārākhyam/

(D 30b) asti saṃsthānato na varṇataḥ/ dīrghādīnāṃ pradeśaḥ kāyavijñapti- 25

svabhāvaḥ/

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(1)"atha vā" left out in Ms, supplemented acc. to YM(24.26), T(yaṅ na), Z(163a11:復次), X(2b16:或復). (2)Ms:*sic*, PR:evaṃ. (3)Ms:-〈pakṣo〉[grantho], "kṣo" erased, and "grantho" just under it in the margin. (4)PK1『衆事』1(Taisho 26,627a27):云何眼根,謂眼識所依浄色.云何耳根,...; PK2『品類』1(do.,26,692c12-13):眼根云何,謂眼識所依浄色.耳根云何,... (5)Ms:nirdeśyās=tatra. (6)Ms: nīlādi. (7)Ms:=aṣṭavi[dhaṃ]. (8)Ms:=ava〈dā〉[na]t[aṃ]. (9)Cf. MV『婆沙』13(Taisho 27,64a5-6); KAH『雑心』1(Taisho 28,873b1-2). (10)Ms:ekaviṃśati [sa]ṃpaṭhanti. (11)Cf. VK『識身』11(Taisho 26,583a17-18):空一顕色.此即如彼青黄赤白.; MV『婆沙』13(Taisho 27,64a6-7):有(kecit)説,"色処有二十一.謂前二十及空一顕色 ", see also 75(do.,390b22-23).

asty ubhayathā/ pariśiṣṭaṃ rūpāyatanam/(1)

ātapālokāv eva varṇato(2) vidyeta ity(2) apare/ dṛśyate hi nīlādīnāṃ dīrghādiparicceda iti/

kathaṃ punar ekaṃ dravyam ubhayathā vidyate/ asty ubhayasya tatra

(Z 163b) prajñānāt/ jñānārtho hy eṣa vidir na sattārthaḥ/(3) kāyavijñaptāv api tarhi prasaṅgaḥ// 5

uktaṃ rūpāyatanam//

[5a]śabdas tv aṣṭavidhaḥ/

upāttānupāttamahābhūtahetukaḥ(4) sattvāsattvākhyaś ceti(5) caturvidhaḥ/ sa punar manojñāmanojñabhedād aṣṭavidho bhavati/ 10

tatropāttamahābhūtahetuko yathā hastavācchabdaḥ/ anupāttamahābhūtahetuko yathā vāyuvanaspatinadīśabdaḥ/ sattvākhyo vāgvijñaptiśabdaḥ/ asattvākhyo 'nyaḥ/(6)

upāttānupāttamahābhūtahetuko 'py asti śabda ity apare/ tad yathā hastamṛdaṅgasaṃyogaja iti/(7) 15

(P 32b) (PR 7) sa tu yathaiko varṇaparamāṇur na bhūtacatuṣkadvayam upādāyeṣyate tathā naivaiṣṭavya iti//

uktaḥ śabdaḥ//

rasaḥ/

ṣoḍhā/ 20

madhurāmlalavaṇakaṭukatiktakaṣāyabhedāt//(8)

caturvidho gandhaḥ/

sugandhadurgandhayoḥ samaviṣamagandhatvāt/ trividhas tu śāstre

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(1)Z(163a26-27) introduces further the fourth koṭi:有余師説"有色入(rupāyatana)無形無顕,謂無教色(avijñapti)". Cf. JK『識身』11(Taisho 26,583a15-20), MV『婆沙』75(Taisho 390b23-c3). (2)Ms:vidyete ity=. (3)Cf. *Dhātupāṭha* 2.55:vida jñāne; 4.62: vida sattāyām. (4)Ms:uttānupātta-. (5)YM(26.19-20) quotes and criticizes another reading "sattvāsattvasaṃkhyātaś(instead of "-ākhyaś") ca". It is, not with certainty, testified in SB(Taisho 29,334a19-20:及有情数非有情数差別). (6)Cf. MV『婆沙』13(Taisho 27,64b20-26). (7)Pu(Taisho 41,20a1-3) and Fa(do.,480a12-14) identify this opinion with the following one in the KAH『雑心』. Cf. KAH『雑心』1(Taisho 28,872c6):因俱声(upāttānupāttamahābhūtahetukaḥ śabdaḥ)者,謂撃鼓吹貝因縁発声. (8)Cf. MV『婆沙』13(Taisho 27,64c21), KAH『雑心』1(Taisho 28,872c8-9).

"sugandho durgandhaḥ samagandhaḥ" iti//(1)

spṛśyam ekādaśātmakam//10//

(D 31a) spraṣṭavyam ekādaśadravyasvabhāvam/(2) catvāri mahābhūtāni ślakṣṇatvaṃ karkaśatvaṃ gurutvaṃ laghutvaṃ śītaṃ jighatsā pipāsā ceti/(3)

tatra bhūtāni paścād vakṣyāmaḥ/(4) ślakṣṇatvaṃ mṛdutā/ karkaśatvaṃ paruṣatā/ gurutvaṃ yena bhāvās tulyante/ laghutvaṃ viparyayāt/ śītam uṣṇābhilāṣakṛt/ jighatsā bhojanābhilāṣakṛt/ pipāsā(5) pānābhilāṣakṛt/(5)(6) kāraṇe kāryopacārāt/ yathā

"buddhānāṃ sukha utpādaḥ sukhā dharmasya deśanā/

sukhā saṃghasya sāmagrī samagrāṇāṃ tapaḥ sukham//"(7) iti/

(Z 3a) tatra rūpadhātau jighatsāpipāse na staḥ/(8) śeṣam asti/ yady api tatra vastrāṇy(9) eka[6a]śo(9) na tulyante saṃcitāni punas tulyante/(10) śītam upaghātakaṃ(11) nāsti/ anugrāhakaṃ(11) kilāsti/(12)//

yad etad bahuvidhaṃ rūpam uktaṃ tatra kadācid ekena dravyeṇa cakṣurvijñānam utpadyate yadā tatprakāravyavacchedo(13) bhavati/ kadācid bahubhir(13) yadā na vyavacchedaḥ/ tad yathā senāvyūham anekavarṇasaṃsthānaṃ maṇi-

(P 33a) samūhaṃ ca dūrāt paśyataḥ/(14)

evaṃ śrotrādivijñānaṃ veditavyam/

kāyavijñānaṃ tu paraṃ pañcabhiḥ spraṣṭavyair utpadyata ity eke/ caturbhir mahābhūtair ekena ca ślakṣṇatvādineti//(15)

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(1)PK1『衆事』1(Taisho 26,627b5-6):(云何香,謂)香若好·若悪·若中間; PK2『品類』1(do.,692c22-23):(香云何.謂諸所有香,)若好香·若悪香·若平等香,(鼻所嗅). (2)T(P 32b3;D 30b7): reg byaḥi rdsas kyi raṅ bshin ni bcu gcig ste(=spraṣṭavyam ekādaśa dravyasvabhāvam?). Z(163b13):触有十一種応知...(=spraṣṭavyam ekādaśa veditavyam?); X(2c23):触有十一. (3)Cf. MV『婆沙』13(Taisho 27,65a5-6), KAH『雑心』1(Taisho 28,872c11-13). (4)AK I.12-13. (5)This definition of "pipāsā" is left out in Ms, and now supplemented acc. to T, C and the commentaries. T:/skom pa ni skom pa ḥdod par byed paḥo/; Z(163b16):(食愛為飢,)飲愛為渇; X(2c26) and SB(334c28):(食欲名飢,)飲欲名渇. See the next note. (6)Cf. KAH『雑心』1(Taisho 28,872c13-15):渋者麁強.滑者細軟.軽者不可称.重者淳厚.冷者求暖.飢者欲食.渇者欲飲. (7)Cf. *Udānavarga* XXX.22(pāda a: sukhaṃ buddhasya(sg.!) cotpādaḥ); *Dhammapada* 194; 『仏説新蔵経』(Taisho No.62;1,860c7-8):《諸仏(pl.)興出快 説法亦快 聖衆和同快 和常得安楽》; 『出曜経』(Taisho No.212;4,755c24-25):《諸仏(pl.)興出楽 説法堪受楽 衆僧和亦楽 和則常有安》, etc. (8)Cf. LP 8a5-8. (9)Ms:vastrāny=. (10)Cf. LP 11a4-7, MV『婆沙』127(Taisho 27,665b23-25). (11)Ms:anughāhakaṃ. (12)Cf. MV『婆沙』127(do.,665b25-c1). (13)Ms:tatapakāra-. (14)Cf. MV『婆沙』13(do.,64a21f.). (15)Ms:...ślakṣṇatvādinā, "iti" added. Cf. MV『婆沙』127(do.,665a28-29):有余師言,"極多縁五,謂四大種滑等随一".;13(do.,65a7-10).

sarvair ekādaśabhir ity apare(1)//

nanu caivaṃ samastālambanatvāt sāmānyaviṣayāḥ pañca vijñānakāyāḥ prā-

(Z 163c) pnuvanti na svalakṣaṇaviṣayāḥ/ āyatanasvalakṣaṇaṃ praty ete svalakṣaṇa-
viṣayā iṣyante(3) na dravyasvalakṣaṇaṃ pratīty(3) adoṣaḥ(4)/

idaṃ vicāryate/ kāyajihvendriyayor yugapadviṣayaprāptau satyāṃ ka-

(D 31b) tarad vijñānaṃ pūrvam utpadyate/ yasya viṣayaḥ paṭīyān/ samaprāpte tu
viṣaye jihvāvijñānaṃ pūrvam utpadyate bhoktukāmatāvarjitatvāt saṃtateḥ//
uktāḥ pañcendriyārthā yathā ca teṣāṃ grahaṇam//

avijñaptir idānīṃ vaktavyā/ seyam ucyate

(PR 8) vikṣiptācittakasyāpi yo 'nubandhaḥ śubhāśubhaḥ/
mahābhūtāny upādāya(5) sa(5) hy avijñaptir ucyate//11//

vikṣiptacittakasyeti tadanyacittasyāpi/ acittakasyāpīty asaṃjñiniro-
dhasamāpattisamā[6b]pannasyāpi/(6) apiśabdenāvikṣiptasacittakasyāpīti vijñā-
yate(6)/ yo 'nubandha iti(7) yaḥ pravāhaḥ(7)/ śubhāśubha iti kuśalākuśalaḥ(8)/ prā-

(P 33b) ptipravāho 'py astīdṛśa iti tadviśeṣaṇārtham ucyate mahābhūtāny upādāye-
ti/ hetvartha upādāyārtha iti vaibhāṣikāḥ(9)/ jananādi(9)hetubhāvāt(10)/ sa hy
avijñaptir iti hiśabdas tannāmakāraṇajñāpanārthe(11)/ rūpakriyāsvabhāvāpi

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(1)Cf. MV『婆沙』13(Taisho 27,65a10-11):有説,乃至有縁十一種触.; 128(do.,665a28-b1):復有説者,総縁十一亦生身識. (2)Ms:caiva. (3)Ms:na dravyasvalakṣaṇam=ity=. Cf.YM (28.13); Z(163c2):(...対入別相...)非対物別相. (4)Cf. MV『婆沙』13(do.,65a12-16): 問:云何身識縁共相境.以五識身縁自相故. 答:自相有二種.一事自相(dravya-svalakṣaṇa),二処自相(āyatana-s.). 若依事自相説者,五識身亦縁共相.若依処自相説,則五識唯縁自相. 故不相違.; ibid. 128(do.,665b1-4) to the same effect. Also cf. KAH『雑心』1(Taisho 28,872c 19-24). (5)Ms:=upā⟨ya⟩dāya, "ya" scratched out. (6)Ms:apiśabdenāvikṣipta-⟨syā⟩sucittasyāpi .... T:yaṅ shes bya baḥi sgras ni ma g'yeṅs pa sems daṅ sems daṅ bcas paḥi yaṅ yin no shes bya bar mṅon no/. Z(163c8-9):顕非乱心及有心(sacittaka)故言"耶(api)"; X(3a19):"等(api)"言顕示不乱有心(sacittaka). YM(29.14-15):...-sacittaka-syāpīti vijñāyate. (7)Ms:yaḥ pra⟨hā⟩⟨vā⟩haḥ, "hā" once miswritten and corrected into "vā" in the upper margin. And "yaḥ" omitted in T, YM(29.16). (8)Here Ms interpolates "kuśalākuśale" which has no counterparts in any other versions and commentaries. (9)Ms:janānādi-. (10)As for "jananādi-hetu" of the mahābhūtas, cf. a half verse cited in YM(29.26) and in AKBh ad II.65(PR 102.23):jananān niśrayāt sthānād upastambhopabṛṃhaṇāt. MV『婆沙』127(do.,663a29):...生因(janana-hetu)·依因(niśraya-h.)·立因(sthāna-h.)·持因(upastambha-h.)·養因(upabṛṃhaṇa-h.); KAH『雑心』1 (Taisho 28,877a11):四大与此諸界五因生,生因·依因·建立因·養因·長因. (11)Ms:tannāmakaraṇajñāpanārthe, PR:tannāmakaraṇavijñāpanārthaḥ. T:deḥi miṅ śes par bya baḥi phyir te/; YM(29.31):tannāmakaraṇajñāpanārtha iti/(T 30b7-8). The following texts read "-nāmakāraṇa-" instead of "-nāmakaraṇa-". Z(163c12):欲顕立名因故言"何(hi)".; X(3a22-23):顕立名因故言"由此(hi)"; SB(335b16):為顕如是立名因縁故言"由此".; SM(62a4): niḥi sgra ni deḥi miṅ gi rgyu śes par byed paḥi don te.

satī vijñaptivat paraṃ na vijñapayatīty[1] avijñaptiḥ/ ucyata ity ācārya-vacanaṃ darśayati[2]/ samāsatas tu vijñaptisamādhisaṃbhūtaṃ kuśalākuśalaṃ rūpam[3] avijñaptiḥ//

"mahābhūtāny upādāya"(k.11c) ity uktāni[4] katamāni bhūtāni[4] pṛthivīdhātur aptejovāyudhātavaḥ[5]/ 5

(X 3b) ity ete catvāraḥ svalakṣaṇopādāyarūpadhāraṇād dhātavaś catvāri mahābhūtānīty[6] ucyante[6]/ mahattvam eṣāṃ sarvānyarūpāśrayatvenaudārikatvāt[7]/ atha

(D 32a) vā tadudbhūtavṛttiṣu pṛthivyaptejovāyuskandheṣv eṣāṃ mahāsaṃniveśatvāt[8]/

te punar ete dhātavaḥ kasmin karmaṇi saṃsiddhāḥ kiṃsvabhāvāś cety āha/

dhṛtyādikarmasaṃsiddhāḥ/ 10

dhṛtisaṃgrahapaktivyūhanakarmasv ete yathākramaṃ saṃsiddhāḥ pṛthivy-aptejovāyudhātavaḥ/

vyūhanaṃ punar vṛddhiḥ prasarpaṇam[9] ca veditavyam/

idam eṣāṃ karma//

svabhāvas tu yathākramaṃ 15

kharasnehoṣṇateraṇāḥ//12//

(P 34a) kharaḥ pṛthi[7a]vīdhātuḥ/ sneho 'bdhātuḥ/ uṣṇatā tejodhātuḥ/ īraṇā vāyudhātuḥ[10]/

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(1)YM(29.32):vijñāpayati. (2)Under the word "ācārya" are meant the Vaibhāṣikas who are of different opinion on "avijñapti" from the author.;cf. Z(163c14):顕是余師説故言"説(ucyate)". Vasubandhu admits "anubandha" of avijñapti, and he himself discusses on it in detail in commentary on AK IV.4(PR 196.4f.). This k.I.11 together with its commentary is refuted by Saṃghabhadra(SB 335b21-c8) and the kārikā itself is re-composed as follows: kṛte 'pi visabhāge 'pi citte cittātyaye ca yat/ vyākṛtā-pratighaṃ rūpaṃ sā hy avijñaptir iṣyate//(cited in YM 32.21-22). Both SM(62b5-63a6) and YM(30.21-32.30) advocate Vasubandhu against Saṃghabhadra. (3)Ms and PR:ku-śalākuśalarūpam. YM(30.9-10):kuśalākuśalaṃ rūpam. (4)Ms:*sic*. PR:katamāni bhū-tāni/ bhūtāni ... (5)Ms:-vātavaḥ. (6)Ms:*sic*. PR:... mahābhūtāny ucyante/ ("ity" neglected). Punctuation hereabout could be otherwise too. T:bshi po de dag ni raṅ gi mtshan ñid daṅ rgyur byas paḥi gzugs ḥdsin paḥi phyir khams dag go/ /ḥbyuṅ ba chen po bshi rnams shes bya ba ni ... chen po ñid do/, and X(3b1-2):地水火風能持自相及所造色故,名為界.如是四界亦名大種... They both read "... dhātavaḥ/ ... ucyante mahattvam ...". Z(163c17-19):如此四大能持自相及所造色故,名界.云何四界名大...故名為大. Z's translation is in accordance with punctuation in our Ms. (7)Ms:-tve-nodarikatvāt·. (8)Cf.MV『婆沙』127(Taisho 27,663a11-21). (9)Ms:prasarpya-ṇaṃ ca. YM(33.15) reads "... prasarpaṇaṃ vā", but YM(T)(35a2), SM(65b8), PV(40a3) and also maybe Z(163c24) read "... prasarpaṇaṃ ca"(ḥphel ba daṅ rgyas par byed par, 転移増益). X(3b6-7) reads possibly "...prasarpaṇaṃ vā"(長謂増盛或復流引). (10)Cf. MV『婆沙』127(Taisho 27,663b8-10), etc.

īryate 'nayā bhūtasroto[(1)] deśāntarotpādanāt pradīperaṇavad itīraṇā/
"vāyudhātuḥ katamo laghusamudīraṇatvam/"[(2)(3)]
iti prakaraṇeṣu[(4)] nirdiṣṭaṃ sūtrānte[(4)] ca/ tat tu laghutvam upādāyarūpam apy
(Z 164a) uktaṃ prakaraṇeṣu[(5)(6)]/ ato ya īraṇāsvabhāvo dharmaḥ sa vāyudhātur iti[(7)(8)] karma-
ṇāsya svabhāvo 'bhivyaktaḥ// 5

kaḥ punaḥ pṛthivyādīnāṃ pṛthivīdhātvādīnāṃ ca viśeṣaḥ/
(PR 9) pṛthivī varṇasaṃsthānam[(9)] ucyate[(9)] lokasaṃjñayā/

tathā hi pṛthivīṃ darśayanto varṇaṃ saṃsthānaṃ ca darśayanti/ yathā
pṛthivy evam

āpas tejaś ca/ 10

varṇasaṃsthānam evocyate lokasaṃjñayā/

vāyus tu dhātur eva/

ya eva tu vāyudhātuḥ sa eva loke vāyur ity ucyate/

tathāpi ca//13//

yathā pṛthivī varṇasaṃsthānam ucyate lokasaṃjñayā tathā vāyur api/ 15
nīlikā vātyā maṇḍalikā vātyeti//[(10)]

kasmāt punar ayam avijñaptiparyanto rūpaskandha ity ucyate/[(11)] rūpa-
ṇāt[(11)]/ uktaṃ bhagavatā
(D 32b) "rūpyate rūpyata iti bhikṣavas tasmād rūpopādānaskandha ity
ucyate/ kena rūpyate/ pāṇisparśenāpi[(12)] spṛṣṭo[(12)] rūpyate/"[(13)] 20

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(1)Ms:-śroto. (2)Instead of these two definitives, T and Z(163c29) have only one "laghutvam(yaṅ ba ñid, 軽触)". (3)PK2『品類』1(do.,692c12):風界云何,謂軽·等動性.; PK1『衆事』1(Taisho 26,627a24). (4)Ms:sūtre. T:mdo sde las(=sūtrānte); X(3b11):契経. Cf. MĀ『中阿』30(Taisho 1,466b6f.):諸賢,云何風界.諸賢,謂風界有二.有内風界,有外風界.諸賢,云何内風界,謂内身中在内所摂風,風性動(=samudīraṇa(tva)?),内之所受.; SĀ『雑阿』273(Taisho 2,72c6-8):若彼眼肉形,若内若因縁軽飄(=laghu)·動揺(=samudīraṇa)是受,是名眼肉形内風界.; EĀ『増阿』20,4(do.,652a28-b3):云何名為風種.又風種有二,或有内風或有外風...彼云何名為外風,所謂軽飄(=laghu)·動揺(=samudīraṇa)·速疾(=?)之物此名為外風. Out of these three scriptures the second one may be the sūtrānta now in question. SM(66a7-8) and PV(40b2-3):rab tu byed pa dag las rluṅ gi khams gaṅ she na/ yaṅ shiṅ g'yo ba ñid do shes bstan la/ mdo sde las ni rluṅ gi khams ni yaṅ ba ñid do shes bstan to/. (5)Ms:prakareṣu. (6)It means that the *Prakaraṇa* regards "laghutva" as one of the spraṣṭavya; cf. SM(66a8), PV(40b3). (7)Ms:*sic*, PR:vāyur. (8)T(P 34a3; D 32a4-5):...de ni rluṅ gi khams śes pa ste. "śes pa ste" is to be emended into "śes te"(=iti). (9)Ms:-svaṃsthānam=. (10)Cf. MV『婆沙』133(Taisho 27,689a13-b8). (11)"rūpaṇāt(gzugs su ruṅ baḥi phyir te)" missed in P(34a6), not in D(32a7). (12)Ms:-sasparśenāpi. (13)SĀ『雑阿』46(Taisho 2,11b6f.):若可閲(v.l.:礙, the same *infra*)可分,是名色受陰(rūpodānaskandha).指所閲,若手若石...若冷若暖若渇若飢若蚊虻諸毒

iti vistaraḥ/ rūpyate bādhyata ity arthaḥ/ tathā hy arthavargīyeṣūktam

"tasya cet kāmayānasya cchandajātasya dehinaḥ/
(1 1) (2) (3)
(P 34b) te kāmā na saṃrdhyanti śalyaviddha iva rūpyate//" iti/
(4- (5
(X 3c) rūpasya punaḥ kā bā[7b]dhanā/ vipariṇāmotpādanā/ pratighāto rūpaṇe-
5) (6)
ty apare/ 5

paramāṇurūpaṃ tarhi rūpaṃ na prāpnoty arūpaṇāt/ na vai paramāṇu-
(7 7) (8 8) (9 9)
rūpam ekaṃ pṛthagbhūtam asti/ saṃghātasthaṃ tu tad rūpyata eva/

atītānāgataṃ tarhi rūpaṃ na prāpnoti/ tad api rūpitaṃ rūpayiṣyamā-

ṇaṃ tajjātīyaṃ ceti rūpam indhanavat/
(10 10) (11-
avijñaptis tarhi na rūpaṃ prāpnoti/ sāpi vijñaptirūpaṇād rūpitā 10
(12 12) -11) -4)
bhavati/ vṛkṣapracalane cchāyāpracalanavat/
(13 13) (14)
na/ avikārāt/ vijñaptinivṛttau cāvijñaptinivṛttiḥ syād vṛkṣābhāve

cchāyābhāvavat/

虫風雨触,是名触閡.是故閡,是色受陰; SN 22.79(vol.3,86.23-28):kiñca bhikkhave rūpaṃ vadetha/ ruppatīti kho bhikkhave tasmā rūpan ti vuccati/ kena ruppati/ sītena pi ruppati uṇhena pi ruppati jighacchāya pi ruppati pipāsāya pi ruppati ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassena pi ruppati/ ruppatīti kho bhikkhave tasmā rūpan ti vuccati/.

(1)YM(34.10):saṃrdhyante. (2)『仏説義足経』(Taisho No.198;4,175c18-19):《有急世欲坐貪癡人 既亡欲願 毒箭著身》. *Suttanipāta*, IV. Aṭṭhakavagga 1.2(767)(151.5-6):tassa ce kāmayānassa chandajātassa jantuno/ te kāmā parihāyanti sallaviddho va ruppati//. (3)"iti" missed in Ms. (4)MV『婆沙』75(Taisho 27,389c24-390a3):復作是説"有変礙相(pratighāto)名有色相(rūpaṇā)". 問:若有変礙相名有色相者,過去(atīta)·未来(anāgata)·極微(paramāṇu)·無表(avijñapti),既無変礙,応無色相. 若無色相,体応非色. 答:彼亦是色,得色相故.謂,過去色,雖今無変礙而曽有変礙. 未来色,雖今無変礙而当有変礙. 極微一一,雖無変礙,而多積集即有変礙. 無表自体,雖無変礙而彼所依有変礙故,亦名変礙. (5)Ms and PR:rūpeṇety=. (6)The Tibetan or Chinese translators show two types of interpretation about what part is the opinion of "apare". Z(164a16):復次余師(apare)説:此色欲界変壊生対礙故名色(=rupasya kāmavipariṇāmotpādanāt pratighātato rūpaṇā ?), X(3b29-c1):色復云何所悩壊. 欲所擾悩変壊生故(=kāmavipariṇāmotpādanāt?).有(apare)説:変礙故名為色(=pratighātato rūpaṇā ?). T:... yoṅs su ḥgyur ba skyed paḥo/ gshan dag(apare) na re "gzugs su ruṅ ba ni thogs paḥo" shes zer ro/. SB(337b13-, c22):此中色蘊何縁(=kasmāt ?)名色.善逝聖教且説変壊故名為色. ... 有(apare)説:変礙故名為色. SM(69a2), PV(41b4) and YM(34.22-23) regard "vipariṇāmotpādanā" and "pratighāta" to be two differant definitions of "rūpaṇā". This is a better understanding. (7)Ms:-rūpaṃm=ekaṃ, but an anusvāra on "pa" seems to be erased. (8)Ms:pṛthak·bhūtam=. (9)Ms:-saṃstham. (10)"rūpaṃ" missed in Ms. YM(35.3):na rūpaṃ prāpnoti. (11)These two sentences belong to the opponent's view. X(3c5-7) introduces them under "有釈(eke)". Pu(Taisho 41,24a1-4) regards them to belong to "『雑心論』主(Dharmatrāta)"; cf. KAH『雑心』1(Taisho 28,871c2-4):無作(avijñapti),雖不礙,以作色(vijñapti)是礙故,彼亦礙.如樹動影亦動. (12)Ms:vṛkṣapracalane. T:śiṅ ljon pa g'yos pas. YM(35.6-7) comments on it "vṛkṣasya pracalanāt(śiṅ ljon pa g'yos pas)". "vṛkṣapracalanāc" is another possible reading? (13)Ms:nāvikārāt·/. (14)YM(35.12):vā¬.

āśrayabhūtarūpaṇād ity apare[1]/

evaṃ tarhi cakṣurvijñānādīnām apy āśrayarūpaṇād rūpatvaprasaṅgaḥ/

viṣamo 'yam upanyāsaḥ/ avijñaptir hi cchāyeva vṛkṣaṃ[2] prabheva ma-

(D 33a) ṇiṃ[3] bhūtāny āśritya vartate/ na tv evaṃ cakṣurādīny āśritya vartante

cakṣurvijñānādīni/ kevalaṃ tūtpattinimittamātraṃ tāni teṣāṃ bhavantīti/

(P 35a) idaṃ tāvad avaibhāṣikīyaṃ vṛkṣam āśritya cchāyā vartate maṇiṃ āśri-

(Z 164b) tya prabheti/ chāyādivarṇaparamāṇūnāṃ pratyekaṃ svabhūtacatuṣkāśrita-

(PR 10) tvābhyupagamāt/ saty api ca tadāśritatve cchāyāprabhayor nāvijñaptis

tathaivāśritā yujyate/ niruddheṣv apy avijñaptyāśrayeṣu mahābhūteṣu

tasyā[4] anirodhābhyupagamāt[4]/ ato na bhavaty eṣa parihāraḥ/

anye[5] punar atra parihāram ā[8a]huḥ/ cakṣurvijñānādīnām āśrayo bhedaṃ

gataḥ/ kaścid rūpyate cakṣurādiḥ/ kaścin na rūpyate manaḥ[6]/ na tv evam

avijñaptiḥ/ tasmād asamānaḥ prasaṅgaḥ/ ity ata upapannam etad rūpaṇād[7]

rūpam iti//

ya eva rūpaskandhasvabhāvā uktā

indriyārthās ta eveṣṭā daśāyatanadhātavaḥ/

āyatanavyavasthāyāṃ daśāyatanāni/ cakṣurāyatanaṃ rūpāyatanaṃ yāvat

kāyāyatanaṃ spraṣṭavyāyatanam iti/ dhātuvyavasthāyāṃ ta eva daśa dhāta-

vaś cakṣurdhātū rūpadhātur yāvat kāyadhātuḥ spraṣṭavyadhātur iti//

ukto rūpaskandhas tasya cāyatanadhātuvyavasthānam[8]//

vedanādayo vaktavyāḥ/ tatra

vedanānubhavaḥ/

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(1)SM(71a1), PV(42b1) and YM(35.20) attribute it to "vṛddhācārya-Vasubandhu". But we find the same explanation in MV『婆沙』, a part of which is already quoted in the note 4, p.14, and also in KAH『雑心』as follows. MV『婆沙』75(Taisho 390a2-5):無表自体,雖無変礙(apratighāta, or arūpaṇa),而彼所依有変礙故,亦名変礙.所依者何,謂四大種. 所依有変礙故(āśrayarūpaṇāt),無表亦可説有変礙,如樹動時影亦随動. KAH『雑心』1(Taisho 28,871c2-4):無作(avijñapti)雖不礙,以作色(vijñaptirūpa=āśraya)是礙故,彼亦礙,如樹動影亦動. (2)Ms:vṛkṣa[ṃ]. (3)Ms:=eva. (4)Ms:tasyā anirodhābhyupagamyate. T:de mi ḥgag par khas len paḥi phyir; X(3c15-16):彼許(所依大種雖滅)而無表色不随滅故.; YM (36.1):tasyā anirodhābhyupagamād (iti); cf. SB(338b5-6). (5)"anye" denotes the Ācārya Vasubandhu himself acc. to commentaries:SM(72a8), PV(43a5), YM(36.5), Pu(Taisho 41,24c25:論主). (6)Ms puts here "yathā", but T and YM(367) do not do so. (7)Ms and PR:=āśrayarūpaṇād=rūpam=. T:gzugs su yod pas na gzugs so; Z(164b7-8):由可変壊故名色陰; X(3c20):変礙名色. YM(36.9):rūpaṇād rūpam ity āśrayarūpaṇād ity arthaḥ. (8)Ms:...-vyavasthānaṃ. "-dhātu-" missed out in PR.

(P 35b) trividho 'nubhavo vedanāskandhaḥ/ sukho duḥkho 'duḥkhāsukhaś ca/
sa punar bhidyamānaḥ ṣaḍ vedanākāyāḥ/ cakṣuḥsaṃsparśajā vedanā yāvan
(D 33b) manaḥsaṃsparśajā vedaneti//

saṃjñā nimittodgrahaṇātmikā//14//

yan nīlapītadīrghahrasvastrīpuruṣamitrāmitrasukhaduḥkhādinimittodgra-
haṇam asau saṃjñāskandhaḥ/ sa punar bhidyamānaḥ ṣaṭ saṃjñākāyā vedanāvat//

caturbhyo 'nye tu saṃskāraskandhaḥ/

rūpavedanāsaṃjñāvijñānebhyaś caturbhyo 'nye tu saṃskārāḥ saṃskāra-
skandhaḥ//

bhagavatā tu sūtre "ṣaṭ cetanākāyāḥ" ity uktaṃ prādhānyāt/ sā hi
karmmasvarūpatvād abhisaṃskaraṇe pradhānā/ ata [8b]evoktaṃ bhagavatā
"saṃskṛtam abhisaṃskaroti/ tasmāt saṃskāropādānaskandha ity
ucyate/" iti/
anyathā hi śeṣāṇāṃ caitasikānāṃ viprayuktānāṃ ca skandhāsaṃgrahād duḥkha-
samudayasatyatvaṃ na syād iti parijñāparihāṇe 'pi na syātām/ uktaṃ ca
bhagavatā
"nāham ekadharmam api anabhijñāyāparijñāya duḥkhasyāntakriyāṃ
vadāmi/"
(PR 11) iti/ evam "aprahāya" ity uktam/ tasmād avaśyam eṣāṃ saṃskāraskandhasaṃ-

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(1)PR:bhidyimānaḥ. (2)Cf. MV『婆沙』74(Taisho 27,383b27-28). (3)Ms:*sic*, PR: yāvan. (4)T :... sdug bsṅal la sogs paḥi raṅ bshin gyi khyad par la mtshan mar ḥdsin pa(=...-duḥkhādisvabhāvaviśeṣanimittodgrahaṇam?). None of the other versions and commentaries suggests such a reading as in T. (5)Cf. MV『婆沙』74(do.,383b29-c1). (6)Ms:-[s]ajñā-. (7)Cited in YM(37.16-17) as follows:saṃskāraskandhaḥ katamaḥ/ ṣaṭ cetanākāyāḥ/. SĀ『雑阿』61(Taisho2,15c28-16a1):云何行受陰,謂六思身.何等為六,謂眼触生思(cakṣuḥsparśajā cetanā)乃至意触生思(manaḥ-...),是名行受陰. (8)Ms:=abhisaṃskaro〈pādāna〉ti, "pādāna" erased. (9)SĀ『雑阿』46(Taisho 2,11c6-8):為作相是行受陰.何所為作.於色為作,於受想行識為作.是故為作相,是行受陰.; SN 22.79(vol.3,87.8-16):kiñca bhikkhave saṅkhāre vadetha/ saṅkhataṃ abhisaṅkharontīti bhikkhave tasmā saṅkhārā ti vuccanti/ kiñca saṅkhatam abhisaṅkharonti/ rūpaṃ rūpattāya saṅkhatam abhisaṅkharonti vedanaṃ .../ saṅkhatam abhisaṅkharontīti kho bhikkhave tasmā saṅkhārā ti vuccanti/. (10)Ms:viprayuktānāṃ ca saṃskārāṇāṃ. "saṃskārāṇāṃ" may be later interpolated, but not in T and C. T:sems las byuṅ ba lhag ma rnams daṅ ldan pa ma yin pa rnams; Z(164b24):所余心法及不相応法.; X(4a11):余心所法及不相応.
(11)Ms:bha〔ga〕vatā. (12)SĀ『雑阿』223(Taisho 2,55b7-8):我不説一法不知不識而得究竟苦辺.; cf. SN 35,26-27(vol.4,17.9-19.21):sabbam bhikkhave anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya/ ... (13)Cited in YM(37.33-38.1) as

graho 'bhyupagantavyaḥ// (1)

ete punas trayaḥ/

(X 4a) vedanāsaṃjñāsaṃskāraskandhā āyatanadhātuvyavasthāyāṃ

(Z 164c) dharmāyatanadhātvākhyāḥ sahāvijñaptyasaṃskṛtaiḥ//15//

(P 36a) ity etāni sapta dravyāṇi dharmāyatanaṃ(2) dharmadhātuś(2) cety ākhyāyante// (3)

vijñānaṃ prativijñaptiḥ/

viṣayaṃ viṣayaṃ prati vijñaptir upalabdhir(4) vijñānaskandha ity ucyate/

(D 34a) sa punaḥ ṣaḍ vijñānakāyāḥ/ cakṣurvijñānaṃ yāvan manovijñānam iti/(5)

ya eṣa vijñānaskandha ukta āyatanavyavasthāyāṃ

manaāyatanaṃ ca tat/

dhātuvyavasthāyāṃ sa eva

dhātavaḥ sapta ca matāḥ/

katame sapta/

ṣaḍ vijñānāny(6) atho manaḥ//16// (6)

cakṣurvijñānadhātur yāvan manovijñānadhātur manodhātuś ca// (7)

evam atra pañca skandhā dvādaśāyatanāny aṣṭādaśa dhātavo nirdiṣṭā bhavanti//

avijñaptivarjyo rūpaskandho daśāyatanāni daśa dhātavaḥ/ vedanā[9a]dayaḥ skandhās trayo 'vijñaptir asaṃskṛtāni ca dharmāyatanaṃ(2) dharmadhātuś(2) ca/ vijñānaskandho manaāyatanaṃ ṣaḍ vijñānadhātavo manodhātuś ceti//

(X 4b) nanu ca ṣaḍ vijñānakāyā vijñānaskandha ity uktam/ atha ko 'yaṃ punas tebhyo 'nyo manodhātuḥ/

na khalu kaścid anyaḥ/ kiṃ tarhi teṣām eva

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follows:nāham ekadharmam api aparijñāyāprahāya duḥkhasyāntakriyāṃ vadāmi/. SĀ『雑阿』225(do.,55b23-24):我不説一法不知不断而究竟苦辺.; cf. SN 35,24-25(vol.4,15.22-17.7): ... ayam kho bhikkhave sabbam abhiññā pariññā pahānāya dhammo ti//.

(1)Cf. MV『婆沙』74(Taisho 27,383c2-11). (2)Ms:dharmmāyatanaṃn=dharmma-. (3)Cf. KAH『雑心』1(Taisho 28,871c29-872a3):《余則有三陰 無作三無為 是則説法入 亦復説法界》... (4)Ms:=upalabdhijñāna-. (5)Cf. MV『婆沙』74(do.,383c12-13). (6)Ms:yadvijñānāny=. (7)Cf. KAH『雑心』1(do.,871c26-28):《所名為識陰 此即是意入 於十八界中 亦復説七種》.謂識陰即是意入,十八界中説七心界.

ṣaṇṇām anantarātītaṃ vijñānaṃ yad dhi tan manaḥ/
(1) 1)

yad yat samanantaraniruddhaṃ vijñānaṃ tat tan manodhātur ity ucyeta/

(P 36b) tad yathā "sa eva putro 'nyasya pitā bhavati" "tad eva phalam anyasya bījam" iti//

evaṃ tarhi dravyataḥ saptadaśa dhātavo bhavanti dvādaśa vā ṣaḍvijñānadhātumanodhātūnām itaretarāntarbhāvād iti kasmād aṣṭādaśa vyavasthāpyante/

yady apy evaṃ tathāpi

ṣaṣṭhāśrayaprasiddhyarthaṃ dhātavo 'ṣṭādaśa smṛtāḥ//17//
(2) 2)

pañcānāṃ vijñānadhātūnāṃ cakṣurdhātvāyatanādayaḥ pañcāśrayāḥ/ ṣaṣ-

(D 34b) ṭhasya manovijñānadhātor āśrayo 'nyo nāsti/ atas tadāśrayaprasiddhyar-

(PR 12) thaṃ manodhātur upadiṣṭaḥ/ evam āśrayāśritālambanaṣaṭkavyavasthānād (3) 3)
aṣṭādaśa dhātavo bhavantīti//
(4)

arhatas tarhi caramaṃ cittaṃ na mano bhaviṣyati/ na hi tad asti yasya tat samanantarātītaṃ syād iti// na/ tasyāpi manobhāvenāvasthitatvāt/ anyakāraṇavaikalyāt tu nottaravijñānasaṃbhūtiḥ//
(5)

tatra skandhaiḥ (6) sarvasaṃskṛtānāṃ saṃgrahaḥ/ 6) upādānaskandhaiḥ sarvasāsravāṇām ā[9b]yatanadhātubhiḥ sarvadharmāṇām/

samāsatas tu jñātavyaḥ

sarvasaṃgraha ekena skandhenāyatanena ca/

dhātunā ca/

rūpaskandhena manaāyatanena dharmadhātunā ca sarvadharmāṇāṃ saṃgraho boddhavyaḥ/
(7)

(Z 165a) sa khalv eṣa saṃgraho yatra kvacid ucyamāno veditavyaḥ

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(1)Ms:tan=. T:de ñid ni(=tad eva?). But PV and YM read surely "tat tan". PV(47a 2):... de daṅ de ni yid(read so instead of "yod") do ... YM(39.9-11):yad dhi tan mana iti jātinirdeśān... vīpsāprayogaḥ yad yat samanantaraniruddhaṃ vijñānam tat tan (T:de ni, false) manodhātur iti/. (2)Ms:ca〈tu〉kṣurddhātvāyatanadayaḥ. (3)Ms: ...-ālambanakavyavasthānād=. T:... dmigs pa drug tshan rnam par bshag(D:gshag) pas. YM(39.22):...-vyavasthānena. (4)Cf. KAH『雑心』1(Taisho 28,873b29-c11):《界種説十七 或説為十二 境界(ālambana)·依者(āśrita)·依(āśraya) 分別十八種》... Also cf. MV『婆沙』71(Taisho27,367b6-12). (5)Cf. KAH『雑心』1(do.,873c11-14):若言"阿羅漢最後心不生後識,非意界"者,此則不然.以余縁故後識不続,如地無種. Also cf. MV『婆沙』71(Taisho 27, 367b12-18). (6)Ms:sarvasaṃskṛtasaṃgrahaḥ. "saṃgrahaḥ" would be separated as it relates to the following elliptical sentence. (7)Cf. KAH『雑心』1(do.,880c8-10): 《界中説一界 陰入亦復然 如是陰入界 則摂一切法》. 一界者法界,一入者意入,一陰者色陰也.

svabhāvena/

na parabhāvena/ kiṃ kāraṇam/

(1 1) (2)
parabhāvaviyogataḥ//18//

(P 37a) viyukto hi parabhāvena dharmaḥ/ tasmān na yena viyuktas tenaiva saṃgṛhīto yujyate/ tad yathā cakṣurindriyaṃ rūpaskandhena cakṣurāyatanadhātubhyāṃ ca duḥkhasamudayasatyābhyāṃ ca saṃgṛhītam/ (3 3) tatsvabhāvatvāt/ nānyaiḥ skandhādibhis (4 4) tatsvabhāvaviyuktatvāt/ yas tv anyenānyasya saṃgraha ucyate yathā (5 5) saṃgrahavastubhiḥ (6) parṣadāṃ sa hi kādācitkatvāt sāṃketiko veditavyaḥ (7)//

nanu caikaviṃśatyā dhātubhir bhavitavyam/ cakṣuṣo dvitvāc chrotraghrāṇayoś ca/

(8)
na bhavitavyam/ yasmāj

(D 35a) jātigocaravijñānasāmānyād ekadhātutā/

dvitve 'pi cakṣurādīnām/

(X 4c) tatra jātisāmānyam ubhayoś cakṣuḥsvabhāvatvāt/ gocarasāmānyam ubhayo rūpaviṣayatvāt/ (9 9) vijñānasāmānyam ubhayor ekacakṣurvijñānāśrayatvāt/ tasmād eka eva cakṣurdhātuḥ/ evaṃ śrotraghrāṇayor api yojyam//

(10 10)
śobhārthaṃ tu dvayodbhavaḥ//19//

ekadhātutve 'pi tu cakṣurādīnāṃ dvayoḥ saṃbhava āśrayasya śobhārtham/

(PR 13) anya[10a]thā hy ekacakṣuḥśrotrādhiṣṭhānaikānāsikābilasaṃbhavān mahad vairūpyaṃ syād iti (11 12)//

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(1)Ms:parabhāvavibhāvayogataḥ. (2)Cf. KAH『雑心』1(Taisho 28,880b12f.):《諸法離他性(parabhāvaviyoga) 各自住己性 故説一切法 自性(svabhāva)之所摂》and *Bhāṣya* on it. As for the meaning of "saṃgraha", cf. MV『婆沙』59(Taisho 27,306b10-307b2). (3)Ms:tatsvāvatvān=. T:de dag gi(P:gis) ṅo bo ñid yin paḥi phyir ro; Z(165a6):以同性故; X(4b23):是彼性故. YM(4113):tatsvabhāvatvāt(T 43a8:de dag gi ṅo bo ñid yin paḥi phyir ro). (4)Ms:=tat·bhāvaviyuktatvāt·. T:de dag gi(P:gis) ṅo bo(=bhāva, or svabhāva) daṅ mi ldan paḥi phyir; Z(165a6-7):彼性不相応故; X(4b24):離彼性故. YM(41.14):tadbhāvaviyuktatvād(T 42a8:de dag gi ṅo bo daṅ mi ldan paḥi phyir). (5)T:bsdu baḥi dṅos po bshi po dag gis(catuḥsaṃgrahavastubhiḥ). (6)Cf. MĀ『中阿』40(Taisho 1,482c9f.); AN 8.24(vol.4,218f.). (7)MV『婆沙』59(Taisho 27,306c23f.):又契経説"以四摂事摂衆徒"者,於能引彼令不離散仮立摂声(saṃgraha-śabda).由四摂事方便誘引仮立摂名,非勝義摂.... 摂自性者,不待時因而有摂義,是究竟摂.不待時(kādācitka)者,諸法無時不摂自性.以彼一切時不捨自体.... (8)Ms:na〈ye〉. (9)Ms:vijñānasāmānye〈ṣu〉m=ubhayor=. (10)Ms:śrotrārthaṃ. (11)Ms:-bila-. Or -vila-. (12)Here introduce Z and X another paragraph debating on the topic as follows: Z(165a17-21):是義不然.若本来如此,及猫狸(?)鴝鵒等生二眼耳鼻,有何荘厳.若尓,生二何為.為助成識故.如人閉一眼開一眼,或開一眼半閉一眼,見色皆不明了.為荘厳識令成就故,三根各須二処. X(4c7-11):此釈不然.若本来尓,誰言醜陋.又

uktāḥ skandhāyatanadhātavaḥ//

idaṃ tu vaktavyaṃ kaḥ skandhāyatanadhātvartha iti/

rāśyāyadvāragotrārthāḥ skandhāyatanadhātavaḥ/

(P 37b) "yat kiṃcid rūpam atītānāgatapratyutpannam ādhyātmikaṃ bāhyaṃ vā audārikaṃ[1] vā sūkṣmaṃ vā hīnaṃ vā praṇītaṃ vā yad vā dūre[2] yad vā antike[2] tat sarvam aikadhyam abhisaṃkṣipya rūpaskandha iti saṃkhyāṃ gacchati/"[3]

iti vacanāt sūtre rāśyarthaḥ skandhārtha iti siddham/[4]

tatrātītaṃ rūpam anityatāniruddham/ anāgatam anutpannam/ pratyutpannam[5] utpannāniruddham[6]/ ādhyātmikaṃ svāsāṃtānikam/ bāhyam anyad/ āyatanato vā/ audārikaṃ sapratigham/ sūkṣmam apratigham/ āpekṣikaṃ vā/

(Z 165b) āpekṣikatvād asiddham iti cet/ na/ apekṣābhedāt/ yad apekṣyaudārikaṃ[7] na jātu tad apekṣya[7] sūkṣmaṃ pitāputravat/

(D 35b) hīnaṃ kliṣṭam/ praṇītam akliṣṭam/ dūram atītānāgatam/ antikaṃ pratyutpannam/

evaṃ yāvad vijñānam/ ayaṃ tu viśeṣaḥ/ audārikaṃ pañcendriyāśrayam/ sūkṣmaṃ mānasam/ bhūmito vā/ iti vaibhāṣikāḥ//[8]

bhadanta[9] āha

"audārikarūpaṃ pañcendriyagrāhyam/ sūkṣmam anyat/ hīnam amanāpam[10]/ praṇītaṃ manāpam[10]/ dūram adṛśyadeśam[10]/ antikaṃ dṛśyadeśam[10]/

(X 5a) atītādīnāṃ svaśabdenābhi[10b]hitatvāt[11]/ evaṃ vedanādayo 'pi vedi-

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猫鵄等雖生二処,有端厳.若尓,三根何縁生二.為所発識明了端厳.現見世間,閉一目等,了別色等便不分明.是故三根各生二処. It is impossible now for us to decide wether this critical paragraph was intentionally interpolated by the Chinese translators. Both SM(82 alf.) and PV(49b6f.) put it out from the mūla text. SM and YM(42.7f) allude Saṃghabhadra's opinion to the similar effect.

(1)Ms:=ādhyātmikabāhyā audārikaṃ vā. (2)Ms:*sic.* (3)SĀ『雑阿』55(Taisho 2,13 b15-17):若所有諸色,若過去若未来若現在,若内若外,若麁若細,若好若醜,若近若遠,彼一切総説色陰.: SN 22.48(3,47.11-14):yaṃ kiñci bhikkhave rūpam atītānāgatapaccupannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā ayaṃ vuccati rūpakkhandho// Cf. MV『婆沙』74(Taisho 27,383a25-28;383c18-21, see the next note). (4)Cf. MV『婆沙』74(do.,27,383c15f. esp. 18-21):聚義是蘊義者,謂諸所有色,若過去若未来若現在,広説乃至若遠若近,如是一切総為一聚立為色蘊.; KAH『雑心』1(Taisho 28,874a25):《聚義是陰義》. (5)Ms:pratyunnam=. (6)Ms:-āniruddha/. (7)Ms:=apekṣau-. (8)Cf. KAH『雑心』1(Taisho 28,871b14-27). (9)"Bhadanta" is Dharmatrāta acc. to Z(4c26:大徳法救), SM(84a7) and PV(51a8). But YM(44.14f.), rejecting this identification assumed by Bhagavadviśeṣa, an unknown commentator, regards "Bhadanta" as a certain Sautrāntika. (10)Ms:amanāpaṃ, and manāpaṃ (11)Ms:-tvat·.

tavyāḥ/ dūrāntikatvaṃ[(1)] tu teṣām āśrayavaśāt[(1)]/ audārikasūkṣmatvaṃ tu pūrvavad/" iti//

(P 38a) cittacaittāyadvārārtha āyatanārthaḥ/ nirvacanaṃ tu cittacaittānām āyaṃ tanvantīty āyatanāni/ vistṛṇvantīty arthaḥ//[(2)]

gotrārtho dhātvarthaḥ/ yathaikasmin parvate bahūny ayastāmrarūpya- 5
suvarṇādigotrāṇi dhātava ucyanta[(3)] evam ekasminn āśraye[(4)] saṃtāne vāṣṭādaśa gotrāṇy aṣṭādaśa dhātava ucyante/[(5)]

ākarās[(6)] tatra gotrāṇy ucyante/ ta ime cakṣurādayaḥ kasyākarāḥ[(7)]/ svasyā jāteḥ/ sabhāgahetutvāt/

asaṃskṛtaṃ[(8)] tarhi[(9)] na dhātuḥ syāt/ cittacaittānāṃ tarhi/ 10

jātivācako 'yaṃ dhātuśabda ity apare/ aṣṭādaśadharmāṇāṃ jātayaḥ svabhāvā aṣṭādaśa dhātava iti[(10)]//

yadi rāśyarthaḥ skandhārthaḥ prajñaptisantaḥ skandhāḥ prāpnuvanti/ anekadravyasamūhatvād rāśipudgalavat/

(D 36a) na/ ekasyāpi dravyaparamāṇoḥ skandhatvāt[(11)]/ na tarhi rāśyarthaḥ skan- 15
dhārtha iti vaktavyam/ na hy ekasyāsti rāśitvam iti//

kāryabhārodvahanārthaḥ skandhārtha ity apare/ pracchedārtho vā/ tathā hi vaktāro bhavanti "tribhiḥ skandhair[(12)] deyaṃ dāsyāmaḥ" iti/

tad etad utsūtram/ sūtraṃ[(13)] hi rāśyartham eva bravīti/ "yat kiṃcid rūpam atītānāgatapratyutpannam" iti vistaraḥ/[(14)] 20

pratyekam atītādirūpasya skandhatvaṃ tatra vijñāpyate/ sarvam[(15)] etad

(PR 14) atītādirūpam ekaśo rūpaskandha iti/
(P 38b)

na śakyam evaṃ vi[11a]jñātum/ "tat sarvam aikadhyam abhisaṃkṣipya" iti vacanāt/[(14)]

tasmād rāśivad eva skandhāḥ prajñaptisantaḥ/ 25

rūpiṇy[(16)] api tarhy āyatanāni prajñaptisanti prāpnuvanti bahūnāṃ ca-

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(1)Ms:-tvaṃn=tu. (2)Cf. MV『婆沙』73(Taisho 27,379a11f., esp. 14-17):生門義是処義者,...所依及所縁内出生種種心心所法,由此長養染浄相続.; KAH『雑心』1(Taisho 28,874a25). (3)Ms:ucya[n]te. (4)Ms:=ā . raye. (5)Cf. MV『婆沙』71(do.,367c21f., esp. 25-28):種族義是界義者,如一山中有多種族,謂金銀銅鉄白鑞鉛錫丹青等石白墡土等,異類種族.如是於一相続中有十八界異類種族.; KAH『雑心』1(Taisho 28,874b3-5):《種性義説界》者,如一山中多有諸性金性銀性等,如是一身中種種性各異,故説十八界. (6)Ms:ākārās=. (7)Ms:cakṣurāda-..ḥ ka[s] . karāḥ. (8)Ms:a..- . kṛtaṃ. (9)"tarhi" omitted in YM(45.9). (10)Ms: sva..vā ..ṣṭādaśa. (11)Ms:ska..tvā... (12)Ms:skandha..r=. (13)"sūtraṃ" left out in Ms. (14)Cf. *supra* p.20.4f. (15)Ms:..rvvam=. (16)Ms:rūpāṇy=api.

(Z 165c) kṣurādiparamāṇūnām[1] āyadvārabhāvāt[1]/

na/ ekaśaḥ samagrāṇāṃ kāraṇabhāvād viṣayasahakāritvād vā nendriyaṃ pṛthag āyatanaṃ syāt/

vibhāṣāyāṃ[2] tūcyate/

"yady ābhidhārmikaḥ skandhaprajñaptim apekṣate[3]/ sa āha paramāṇur ekasya dhātor ekasyāyatanasyaikasya skandhasya pradeśaḥ/ atha nāpekṣate[3]/ sa āha/ paramāṇur[4] eko dhātur ekam āyatanam ekaḥ skandhaḥ[5]/" iti/

(X 5b) bhavati hi pradeśe 'pi pradeśivad upacāro yathā paṭaikadeśe dagdhe "paṭo dagdhaḥ" iti//

10

kimarthaṃ bhagavān skandhādimukhena trividhāṃ deśanām ārabhate/ āha/ vineyānāṃ

(D 36b) mohendriyarucitraidhāt tisraḥ skandhādideśanāḥ[6]//20//

trayaḥ prakārās traidham/

triprakāraḥ kila sattvānāṃ mohaḥ/ kecic caitteṣu saṃmūḍhāḥ piṇḍātmagrahaṇataḥ/ kecid rūpa eva/ kecid rūpacittayoḥ[7]/ 15

indriyāṇy api trividhāni[8]/ tīkṣṇamadhyamṛdvindriyatvāt/

rucir api trividhā[9]/ saṃkṣiptamadhyavistaragrantharucitvāt/

(P 39a) teṣāṃ yathākramaṃ tisraḥ skandhāyatanadhātudeśanā[10]/ iti//

(1-(11 kiṃ punaḥ kāraṇam anye caitasikā[11] ekatra[12] saṃskāraskandhe nikṣiptā 20

vedanāsaṃjñe tu pṛthak skandhī[11b]kṛta[12] ity āha

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(1)Ms:=āyadvārābhāvāt. (2)Only D(36a5):bye brag tu bśad pa chen po las(=mahāvibhāṣāyāṃ). It suggests a high probability of our justification that the title of the *Vibhāṣā* be "*Mahāvibhāṣā*" as in its Chinese version. (3)Ms:-kṣyate. (4)Ms:paraṇamāṇur=. (5)MV『婆沙』74(Taisho 27,384a18-21):阿毘達磨論師言.若観仮蘊,応作是説,"一極微是一界一処一蘊少分".若不観仮蘊,応作是説,"一極微是一界一処一蘊". (6)Cf. KAH『雑心』1(Taisho 28,874a16-24):《牟尼観衆生 欲解根不同 性行愚差別 故説陰界入》...;MV『婆沙』71(do.,366c26f.). (7)Cf. MV『婆沙』71(do.,367a16-22):復次世尊所化有三種愚.一者愚色心,二者愚於色,三者愚心所.愚色心者為説十八界.於此界中広説色心,略説心所故.愚於色者為説十二処.於此処中広説色,略説心心所故.愚心所者為説五蘊.於此蘊中広説心所,略説色心故. (8)Cf. MV『婆沙』71(do.,367a3-5):復次世尊所化有三種根.謂鈍·中·利.為鈍根者説十八界.為中根者説十二処.為利根者説五蘊. (9)Cf. MV『婆沙』71(do.,367a8-10):復次世尊所化有三種楽.謂広·中·略.於楽広者説十八界.於楽中者説十二処.為楽略者説五蘊. (10)PR:hati. (11)Ms:kiṃ punaḥ kāraṇaṃ/ anye caitasikā, PR:kiṃ kāraṇaṃ caitasikā. T:yaṅ ciḥi phyir sems las byuṅ ba gshan rnams; Z(165c13):...一切所余心法; X(5b8):...余心所. (12)Ms:ekatra saṃkāraskandhanikṣiptā vedanāsaṃjñe tu p.thak· skandhī[11b]kṛte ity=.

vivādamūlasaṃsārahetutvāt kramakāraṇāt/

caittebhyo vedanāsaṃjñe pṛthak skandhau niveśitau//21//

dve vivādamūle/ kāmādhyavasānaṃ dṛṣṭyadhyavasānaṃ ca/ tayor vedanāsaṃjñe yathākramaṃ pradhānahetū/ vedanāsvādavaśād dhi kāmān abhiṣvajante viparītasaṃjñāvaśāc ca dṛṣṭīr iti/

saṃsārasyāpi te pradhānahetū/ vedanāgṛddho(2) hi viparyastasaṃjñaḥ saṃsarati(-1)/

yac ca skandhakrame kāraṇam upadekṣyamāṇaṃ(3) tato 'pi kramakāraṇād anayoḥ pṛthak skandhīkaraṇaṃ veditavyam/ etac ca tatraivopapādayiṣyāmaḥ(4)//

atha(5) kasmād asaṃskṛtaṃ dhātuṣv āyataneṣu coktaṃ na tu skandheṣu/

skandheṣv(6) asaṃskṛtaṃ noktam(6) arthāyogāt/

tad dhi skandheṣūcyamānaṃ na tāvad eteṣv evāntar netuṃ(7) śakyate/

(PR 15) arthāyogāt/ na hi tad rūpaṃ nāpi yāvad vijñānam iti/

na cāpi ṣaṣṭhaḥ skandho vaktuṃ śakyate/ kutaḥ/ arthāyogāt/ rāśy-

(D 37a) artho hi skandhārtha ity uktam/ na cāsaṃskṛtam atītādibhedabhinnaṃ rū-

(Z 166a) pādivad yatas tat sarvam aikadhyam abhisaṃkṣipyāsaṃskṛtaskandha(8) iti saṃkhyāṃ(9) gacchet/

(P 39b) saṃkleśavastujñāpanārthaṃ khalūpādānaskandhavacanaṃ saṃkleśavyavadānavastujñāpanārthaṃ skandhavacanam/ na cobhayathāpy asaṃskṛtam ity arthāyogān na teṣu vyavasthāpitam/

yathā ghaṭoparamo na ghaṭa evaṃ skandhoparamo na skandho bha[12a]vitum arhatīty apare(10)/ teṣāṃ dhātvāyataneṣv apy eṣa prasaṅgaḥ/

uktaḥ skandhānām anyaḥ prakāraḥ//

(X 5c) kramaḥ(11) punaḥ/

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(1)Cf. KAH『雑心』1(Taisho 28,872a4-12):...《輪転於生死 当知二諍根 是故別受想 建立二種陰》.二事故,衆生輪転生死.謂受貪及顚倒想楽受貪故行,愛倒想計著故行見.二諍根者,習欲愛貪愛縛従受生,見欲縛従想生.; MV『婆沙』74(Taisho 27,385a2-b14, esp. a27-b3). (2)Ms: vedanāsvādagṛddho. T:tshor ba(not "tshor ba ro myaṅ ba(=vedanāsvāda)") so as in the line 4) la shen ciṅ; YM(48.23):vedanāgṛddho; SM(91a6) and PV(57a5):tshor ba la shen pa; Z(165c19):貪著受(not "受味"); X(5b15):耽著受(not "味受"). (3)Cf .AK I.22. (4)Ms:traidho-, PR:tredho-. T:de ñid du. (5)Cf. MV『婆沙』74(Taisho 27,385b15-c6). (6)Ms:skandheṣu saṃskṛtaṃ. (7)Ms:-āntantetuṃ. (8)Ms:-skandha〈ma〉. (9)Cf. MV『婆沙』74(do.,385c1-3):諸無為法無五蘊相,不可立在此五蘊中,亦不可立為第六蘊.無聚積等諸蘊相故. (10)Cf. MV『婆沙』74(do.,385b17-18):無為是蘊究竟滅処故,不立蘊.如瓶衣等究竟滅非瓶衣等. (11)Cf. MV『婆沙』74(do.,384a26-c1);KAH『雑心』1(Taisho 28,871c4-17).

yathaudārikasaṃkleśabhājanādyarthadhātutaḥ //22//

rūpaṃ hi sapratighatvāt sarvaudārikam/ arūpiṇāṃ vedanā pracāraudārikatayā/ tathā hi vyapadiśanti "haste me vedanā" "pāde me vedanā" iti/ dvābhyāṃ caudārikatarā saṃjñā/ vijñānāt saṃskārā ity ato yad audārikataraṃ tat pūrvam uktam/

atha vānādimati saṃsāre strīpuruṣā anyonyaṃ rūpābhirāmās te ca vedanāsvādagardhāt/ tadgardhaḥ saṃjñāviparyāsāt/ tadviparyāsaḥ kleśaiḥ/ cittaṃ ca tatsaṃkliṣṭam iti yathāsaṃkleśaṃ ca kramaḥ/

bhājanādyarthena vā/ bhājanabhojanavyañjanapaktṛbhoktṛbhūtā hi rūpādayaḥ skandhāḥ/

dhātuto vā/ kāmaguṇarūpaprabhāvito hi kāmadhātuḥ/ vedanāprabhāvi-
(D 37b) tāni dhyānāni/ saṃjñāprabhāvitās traya ārūpyāḥ/ saṃskāramātraprabhāvi-
(P 40a) taṃ bhavāgram/ etā eva vijñānasthitayas tāsu ca pratiṣṭhitaṃ vijñānam iti kṣetrabījasaṃdarśanārthaḥ skandhānukramaḥ//

ata eva pañca skandhā nālpīyāṃso na bhūyāṃsaḥ//

ata eva ca kramakāraṇād vedanāsaṃjñe saṃskārebhyaḥ pṛthak skandhīkṛte yata eta audārikatare saṃkleśānukramahetū bhojanavyañjanabhūte/ tatprabhāvitaṃ ca dhātudvayam iti//

āyatanadhātūnāṃ ṣaṇṇāṃ cakṣurādī[12b]nām anukramo vaktavyaḥ/ tadvaśenaiva hi tadviṣayavijñānānāṃ kramaḥ/ teṣāṃ ca punaḥ ṣaṇṇāṃ

prāk pañca vārtamānārthyāt/

cakṣurādīni pañca vartamānaviṣayatvāt pūrvam uktāni/ manas tv aniya-
(PR 16) taviṣayam/ kiṃcid vartamānaviṣayaṃ kiṃcid yāvat tryadhvānadhvaviṣayam/

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(1)Z(166a8-10):想麁於二.男女等差別易分別故. 於識行麁.欲瞋等相易分別故. 於中識最細.由自性難分別故. X(5c3-5):待二想麁.男女等想易了知故. 行麁過識.貪瞋等行易了知故. 識最為細.総取境相難分別故. Are these Chinese translations reflections of any original text in another recension, or translators' complements based on a similar explanation in MV『婆沙』74(Taisho 27,384b7-10)? (2)YM(49.31) reads or interprets it otherwise:yathaudārikaṃ. (3)Cf. MV『婆沙』74(do.,384a29-b12); KAH『雑心』1(Taisho 28,871c5-9). (4)Ms:anyo[ny]aṃ. (5)Ms:tat·garddhaḥ. (6)Cf. MV『婆沙』74(do., 384b12-16); KAH『雑心』1(Taisho 28,871c9-12). (7)Ms:-kartṛ-. T:byan po; Z(166a14) and X(5c11):厨人. Now we read "paktṛ" instead of "kartṛ", as T, Z, X and one of the manuscripts of YM(50, note 1) suggest. (8)Cf. MV『婆沙』74(do.,384b20-25). (9)Ms:-prabhāvita traya. (10)Cf. MV『婆沙』74(do.,384b25-c1). (11)Ms:*sic*, PR: bhājana-. (12)This sentence left out in T and X, and not commented on in SM, PV and YM. But Z(166a21) seems to have it as follows:由此受想最麁,染汚次第因,受想似食肴,能顕二界故,別立為陰. (13)Cf. MV『婆沙』73(do.,380c12f.). (14)Ms:...kiṃcit·

bhautikārthyāc catuṣṭayam/

prāg iti vartate/

pañcānāṃ punaś catvāri pūrvam uktāni/ bhautikaviṣayatvāt/ kāyasya tv aniyato viṣayaḥ/ kadācid(1 1) bhūtāni kadācid(1 1) bhautikaṃ kadācid ubhayam/(2)

dūrāśutaravṛttyānyat/

(Z 166b) śeṣaṃ punar itarasmād yathāyogaṃ dūrāśutaravṛttyā pūrvam uktam/ cak-

(X 6a) ṣuḥśrotraṃ hi dūraviṣayam/ tat pūrvam uktaṃ dvayāt/ tayor api cakṣuṣo dū-

ratare vṛttiḥ/ paśyato 'pi dūrān nadīṃ tacchabdāśravaṇād atas tat pūrvam uktam/(3) ghrāṇasya tu nāsti dūre vṛttiḥ/ jihvāyāś ca/ tayor āśutaravṛtti-

(P 40b) tvād ghrāṇaṃ pūrvam uktam aprāptasyaiva(4) jihvāṃ bhojyasya gandhagrahaṇāt(4) (5)/

(D 38a) yathāsthānaṃ kramo 'tha vā//23//

atha vāsmin śarīre cakṣuṣo 'dhiṣṭhānam upariṣṭān niviṣṭam/ tasmād adhaḥ(6 6) śrotrasya/ tasmād adho ghrāṇasya/ tasmāj jihvāyāḥ(7 7)/ tasyāḥ kāyasya bāhulyena/ manaḥ(8 8) punas tāny eva niśritam adeśasthaṃ ceti/ yathāsthānam eṣāṃ(9 9) kramaḥ(10) syāt//

(11) kiṃ punaḥ kāraṇaṃ daśasv āyataneṣu rūpaskandhasaṃgṛhīteṣv ekaṃ rūpāyatanam ucyate sarveṣu ca dharmasvabhāveṣv ekaṃ [13a]dharmāyatanam ity āha/

viśeṣaṇārthaṃ prādhānyād bahudharmāgrasaṃgrahāt(12 12)/

ekam āyatanaṃ rūpam ekaṃ dharmākhyam ucyate//24//

kathaṃ viśeṣaṇārtham/ yathā gamyeta pratyekam eṣāṃ daśānām āyatanatvaṃ viṣayaviṣayitvena(13 13) vyavasthānān na samastānām iti/ cakṣurādibhiś ca viśeṣitair yan na cakṣurādisaṃjñakaṃ rūpaṃ ca tad rūpāyatanaṃ jñāsyata

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tryadhvānadhvaviṣayaṃ, "yāvat" omitted. T:... nas/ kha cig gi yul ni dus gsum daṅ dus ma yin paḥi bar yin no//. YM(50.26f.):... āha/ "...kiṃcid yāvat tryadhvānadhvaviṣayam" iti/ yāvacchabdena kiṃcid atītaviṣayaṃ ...; see also PV(60a5f.). (15)Cf. MV『婆沙』73(Taisho 27,380c21-24).

(1)Ms:kadācit·. (2)Cf. MV『婆沙』73(do.,380c24-26). (3)The Chinese versions interpolate here explanation of "āśutaratva" of cakṣus. Z(166b3-4):復(v.l. Taisho:後)有急緩事.如先見人擊鼓後方聞声.; X(6a2-3):又眼用速.先遠見人撞鐘鼓後聞声故. (4)Ms:=aprāptasyaiva jihvābhojyasya .... T:zas lce daṅ ma phrad pa ñid kyi dri ḥdsin paḥi phyir ro/; Z(166b4-5):如飲食未到舌,鼻已知香故.; YM(51.10):aprāptasyaiva jihvāṃ bhojyasya ...; see also SM(95a4), PV(60b6). (5)Cf. MV『婆沙』73(do.,380c25-27). (6)Ms:〔śro〕trasya, "śro" in the margin. (7)Ms:tasmāt=. (8)Ms:punaḥ sthāny=eva. (9)Ms:kraḥ. (10)Cf. MV『婆沙』73(do.,380c28-381a2). (11)Cf. MV『婆沙』73(do.,379c3f.); KAH『雑心』1(Taisho 28,873a25-b14). (12)Ms:-grahāt·. (13)Ms:*sic*, PR:vyavasthānaṃ. T:rnam par bshag paḥi sgo nas; cf. YM(51.22).

ity asya punar nāmāntaraṃ nocyate/

atha vā rūpāyatanasya prādhānyāt/ tad dhi[1] sapratighatvāc ca pāṇyādi-saṃsparśaiḥ spṛṣṭaṃ rūpyate/ sanidarśanatvāc ca/ "idam ihāmutra"[2] iti nirūpaṇāt[2]/ loke 'pi ca tad rūpam iti pratītaṃ nānyāni//[3]

(P 41a)

viśeṣaṇārtham eva caikaṃ dharmāyatanam[4] uktaṃ na sarvāṇi/ api cātra

(PR 17) bahūnāṃ dharmāṇāṃ saṃgraho vedanādīnām/ ataḥ sāmānyenābhidhānaṃ kriyate dharmaśabdena/[5] agrasya ca nirvāṇadharmasyātra saṃgraho nānyeṣv iti//[6]

viṃśatiprakāratvenaudārikatvān māṃsadivyāryaprajñācakṣustrayagocara-

(D 38b) tvāc caikaṃ rūpāyatanam ity apare//[7]

anyāny api skandhāyatanadhātusaṃśabditāny upalabhyante sūtreṣu teṣāṃ kim ebhir eva saṃgraho veditavya āhosvid vyatirekaḥ/ ebhir eva saṃgraho na vyatirekaḥ/

tatra tāvad

dharmaskandhasahasrāṇi yāny aśītiṃ[8] jagau muniḥ/

(X 6b) tāni vāṅ nāma vety eṣāṃ rūpasaṃskārasaṃgrahaḥ//25//

yeṣāṃ vāk[13b]svabhāvaṃ buddhavacanaṃ teṣāṃ tāni rūpaskandhasaṃgṛhītāni/ yeṣāṃ nāmasvabhāvaṃ teṣāṃ saṃskāraskandhena//[9]

(Z 166c) kiṃ punar dharmaskandhasya pramāṇam/

śāstrapramāṇa ity eke/

eke tāvad āhur dharmaskandhasaṃjñakasyaivābhidharmaśāstrasyāsya pramāṇam iti/ tac ca ṣaṭsahasrāṇi//[10]

apare punar āhuḥ

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(1)Ms:ta⟨ta⟩d=dhi. (2)Ms:...=āmutre nirūpaṇāt·. YM(51.31):...=āmutreti .... (3)Cf. MV『婆沙』73(Taisho 27,379c3-5):問:若十色処法処少分皆是色,何故唯一名色処耶.答:唯此一処色相麁顯·易見·易了,故名色処,余処不尒,故立別名. (4)Ms:=dharmmāyatanaṃm=. (5)Cf. MV『婆沙』73(do.,380c3-8). (6)Cf. MV『婆沙』73(do.,380b27-29). (7)Cf. KAH『雜心』1(Taisho 28,873a27-b2):《雖有取多色 但説一色入 当知一色入 三眼境界故》於彼入中,三眼境界(cakṣustrayagocara)者名為色入,肉眼(māṃsa-cakṣus)·天眼(divya-c.)·聖恵眼(ārya-c.). 以色麁故説二十種.所謂,青·黄·赤·白·長·短·正·不正·方·円·高·下·煙·雲·塵·霧·光·影·明·闇(cf. *supra* p.8.12f. as for twenty kinds of rūpāyatana.).; MV『婆沙』73(do.,379c5-9). (8)Ms:yāny=asīti. (9)Cf. MV『婆沙』74(do.,385c14-17):問:彼諸法蘊(八万法蘊)是何蘊摂.有(yeṣām)作是説"一切法蘊語(vāc)為自性",彼説摂在此色蘊中.有余師(yeṣām)説"一切法蘊名(nāman)為自性",彼説摂在此行蘊中.; KAH『雜心』1(Taisho 28,872a23-24). See YM(52.10f.) as for schools and their theories on the buddhavacana. (10)Cf. MV『婆沙』74(do.,385c18-19):問:一一法蘊其量云何.有(eke)作是説,"有『法蘊論』六千頌成,一一法蘊各如彼量".; KAH『雜心』1(Taisho 28,872a27-b1):《法陰謂経論》...

skandhādīnāṃ kathaikaśaḥ/

skandhāyatanadhātupratītyasamutpādasatyāhāradhyānāpramāṇārūpyavimokṣā-(1 1)
bhibhvāyatanakṛtsnāyatanabodhipākṣikābhijñāpratisaṃvitpraṇidhijñānāra-
ṇādīnāṃ kathā(2) pratyekaṃ dharmaskandha iti(2) (3)//

(P 41b) caritapratipakṣas tu dharmaskandho 'nuvarṇitaḥ//26// 5

evaṃ tu varṇayanty aśītiś caritasahasrāṇi sattvānāṃ rāgadveṣamoha-
mānādicaritabhedena/ teṣāṃ pratipakṣeṇa bhagavatāśītir dharmaskandhasa-
hasrāṇy(4) uktāni//

yathaitāny aśītir dharmaskandhasahasrāṇy eṣv eva pañcaskandheṣu pra-
tipāditāni 10

tathānye 'pi yathāyogaṃ skandhāyatanadhātavaḥ/

(D 39a) pratipādyā yathokteṣu saṃpradhārya svalakṣaṇam//27//

ye 'py anye skandhāyatanadhātavaḥ sūtrāntareṣūktās te 'py eṣv eva
yathokteṣu skandhādiṣu pratipādyāḥ svaṃ svaṃ lakṣaṇam eṣāṃ yathāvihitam
asmiñ chāstre saṃpradhārya/ 15

(PR 18) tatra tāvat pañcānāṃ śīlasamādhiprajñāvimuktivimuktijñānadarśanaska-(5 5)
ndhānāṃ śīlaskandho rūpaska[14a]ndhena saṃgṛhītaḥ/ śeṣāḥ saṃskāraskan-
dhena/

daśānāṃ kṛtsnāyatanānām aṣṭāv alobhasvabhāvatvād dharmāyatanena/ sa-
parivārāṇi tu pañcaskandhasvabhāvatvān manodharmāyatanābhyām/(6) 20

tathābhibhvāyatanāni/(7)

ākāśavijñānānantyāyatanakṛtsne(8 8) catvāri cākāśānantyāyatanādīni(9) catuḥ-
skandhasvabhāvān manodharmāyatanābhyām/

pañca vimuktyāyatanāni(10) prajñāsvabhāvatvād dharmāyatanena/ saparivā-
rāṇi tu(11) śabdamanodharmāyatanaiḥ/ 25

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(1)Ms:*sic*, PR:-vibhokṣā-. (2)Ms:pratyekan=dha iti. (3)Cf. MV『婆沙』74(Taisho 27,385c19-22):復有説者,如世尊説"蘊·処·界·食·縁起·諦実(v.l. Taisho:宝)·念住·正断·神足·根·力·覚支·道支,如是等類一一法門名(v.l. Taisho:各)一法蘊.不可定説有尒所頌.; KAH『雑心』1(Taisho 28,872a27-b2):《如是一一説》... (4)Cf. MV『婆沙』74(do.,385c26-28):評曰彼(諸説者)皆不応作 如是説,応作是説.受化有情有八万行.為対治彼八万行故,世尊為説八万法蘊.; KAH『雑心』1(Taisho 28,872a28-b4):《及諸対治行 悉名法陰数》... The last view is authorized. (5)Ms:*sic*, PR:-vimuktijñānadarśana-. (6)Cf. AKBh(PR) 457.14-15:daśa kṛtsnāyatanāni ...(1)pṛthivī-(2)ap-(3)tejas-(4)vāyu-(5)nīla-(6)pīta-(7)lohita-(8)avadāta-kṛtsnāni/ (9)ākāśa-(10)vijñāna-ānantya-āyatane ca/. (7)Cf. AKBh(PR) 457.1f.(8)Ms:-kṛtsnā. (9)i.e. (1)ākāśānantya-āyatana, (2)vijñānānantya-ā., (3)ākiṃcanya-ā., (4)naivasaṃjñā-nāsaṃjñā-ā. (10)"pañca vimuktyāyatanāni" are summarized in Pu

(P 42a) (X 6c) dvayor āyatanayor asaṃjñisattvā daśabhir āyatanair gandharasāyatanābhāvāt/ naivasaṃjñānāsaṃjñāyatanopagā manodharmāyatanābhyām/

evaṃ bahudhātuke[(1)] 'pi dvāṣaṣṭir dhātavo deśitāḥ/ teṣāṃ yathāyogaṃ saṃgraho veditavyaḥ//

ya ime tatra ṣaḍ dhātava uktāḥ pṛthivīdhātur abdhātus tejodhātur vāyudhātur ākāśadhātur vijñānadhātur ity eṣāṃ dvayor lakṣaṇam anuktam/ tat

(D 39b) kim ākāśam evākāśadhātur veditavyaḥ sarvaṃ ca vijñānaṃ[(2)] vijñānadhātuḥ/

nety[2)] āha/ kiṃ tarhi dvāravātāyanamukhanāsikādiṣu

cchidram ākāśadhātvākhyam/

(Z 167a) chidram ity ucyamānaṃ kiṃ veditavyam/

ālokatamasī kila/

na hi cchidram ālokatamobhyām anyad gṛhyate/ tasmāt kilākāśadhātur ālokatamaḥsvabhāvo rātriṃdivasvabhāvo vedita[14b]vyaḥ/ sa eva cāghasāmantakaṃ[(3)] rūpam ity ucyate/

aghaṃ kila citasthaṃ rūpam/ atyarthaṃ ghātāt/ tasya tat sāmantakam iti/[(4)]

aghaṃ ca tad anyasya[(5 5)] rūpasya tatrāpratighātāt sāmantakaṃ cānyasya rūpasyety apare[(6)]//

vijñānadhātur vijñānaṃ sāsravam/

kasmād anāsravaṃ nocyate/ yasmād ime ṣaḍ dhātava iṣṭā janmaniśrayāḥ//28//

(Taisho 41,31b25-28) and Fa(do.,493b26-29) as follows:一聞仏等説法得解脱,二因自読誦得解脱,三為他説法得解脱,四静慮思惟得解脱,五善取定相得解脱. These concepts appear in such texts as *Saṅgītisuttanta*(DN 33.2.1,25 (3,241.3-243.2);DĀ『長阿』9:衆集経(Taisho 1,51c3-12, abr.)), *Dasuttarasuttanta*(DN 34.1.7,9(3,279.8-14), abr.;DĀ『長阿』10:十上経(do.,53c14-23, abr.)), which are fully cited in YM(54.1f.), SM(99a2f.) and PV(64b3 f.). Also cf. SP『集異』13-14(Taisho 26,424a4-c23), DS『法蘊』10-11(do.,501b24f.).
(11)Ms:śabdo-.
(1)The related portion of the *Bahudhātuka* is cited in YM(55.17-56.9). It corresponds literally to the Chinese『多界経』(MĀ『中阿』181(Taisho 1,723a8f., esp. 723b16-c13)), not to the Pāli *Bahudhātukasutta*(MN 115(3.61-68, esp. 62.8-63.15) which enumarates only 41 dhātus. (2)Ms:vijñānadhātur=nety=. (3)Cf. MV『婆沙』75(Taisho 27,388a 29-b18). (4)Cf. MV『婆沙』75(do.,388b4-7):阿毘達磨作如是説.云何空界.謂隣礙色.礙謂積聚.即,牆壁等有色近此,名隣礙色.如牆壁間空,... (5)"rūpasya" omitted in T(P 42a 6;D 39b3:de la gshan mi thogs paḥi phyir te/ de ni thogs med kyaṅ yin la ...), also omitted surely in Z(167a5-6:此亦是礙.他於此無礙故....), but not in X(6c15-16:阿伽即空界,色此中無礙故名阿伽.... "anyasya" replaced with "rūpasya"). (6)It is the opinion of Vasubandu, and refuted by Saṃghabhadra in SB(Taisho 29,347b3f.).

ete hi janmanaḥ pratisaṃdhicittād[1] yāvac cyuticittam[1] ādhārabhūtāḥ/

(P 42b) anāsravās tu dharmā naivam iti/[2]

tad evaṃ saty eṣāṃ catvāro dhātavaḥ spraṣṭavyadhātāv antarbhūtāḥ pañcamo rūpadhātau ṣaṣṭhaḥ saptasu vijñānadhātuṣv[3] iti//

(X 7a) ye punar ime 'ṣṭādaśa dhātava uktās teṣāṃ kati sanidarśanāḥ katy a- 5
nidarśanāḥ/

(PR 19) sanidarśana eko 'tra rūpam/

sa hi śakyate nidarśayitum "idam ihāmutra" iti/ uktaṃ bhavaty anidarśanāḥ śeṣā iti//[4]

kati sapratighāḥ katy apratighāḥ/ 10

sapratighā daśa/

rūpiṇaḥ/

ya ete rūpaskandhasaṃgṛhītā daśa dhātava uktās te sapratighāḥ//[5]

(D 40a) pratigho[6] nāma pratighātaḥ/ sa ca trividhaḥ/ āvaraṇaviṣayālambana-
pratighātaḥ/[7] 15

tatrāvaraṇapratighātaḥ/ svadeśe parasyotpattipratibandhaḥ/[8] yathā hasto haste pratihanyata upale vopalo 'pi tayoḥ//[8] [9]

viṣayapratighātaś cakṣurādīnāṃ[10] viṣayiṇāṃ[10] rūpādiṣu viṣayeṣu/ yathoktaṃ prajñaptāv

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(1)Ms:=yāvat· cyuticittasādhārabhūtāḥ, PR:yāvat cyuticittasādhāraṇabhūtāḥ. T:de dag ñid mtshams sbyor baḥi sems nas(P:—) ḥchi baḥi sems kyi bar du skye baḥi gshir gyur pa ste/. Z(167a8-9):此六界従初託生心乃至死堕心生所依止. X(6c19):如是諸界従続生心至命終心恒持生. Cf. YM(57.31):... ādhārabhūtāḥ/. (2)Cf. MV『婆沙』75(Taisho 27,389a 8-b6). (3)Cf. AK I.16cd. (4)Cf. MV『婆沙』75(do.,390b1f.); KAH『雑心』1(Taisho 28,874b16f.). (5)Cf. MV『婆沙』76(do.,391a20-22):問:有対法云何.答:十処,謂五内色処及五外色処.問:無対法云何.答:二処,謂意処及法処.; KAH『雑心』1(Taisho 28,875a17f.). (6)Ms:pratighā. (7)Cf. MV『婆沙』76(do.,391b17f.); KAH『雑心』1(Taisho 28,875a24f.). (8)Ms:... pratihanyate upale vā/ upalo pi tayoḥ/. T:dper na lag pa ḥam/ rdo ba la lag pa rdugs śiṅ thogs pa ḥam/ rdo ba yaṅ de gñis la thogs pa lta buḥo/(=yathā hasto haste 'bhyāhataḥ pratihanyata upale vopalo 'pi tayoḥ/). "abhyāhataḥ" added in T. Z(167a18-19):如手於手自相対障,石於石亦尓.(=yathā hasto haste pratihanyata upalo 'pi vopale). X(7a15-16):如手礙手,或石礙石,或二相礙.(=yathā hasto haste pratihanyata upalo vopale tau vā tayoḥ/). In both of the Chinese versions "abhyāhataḥ" has not its place. This explanatory word seems to be interpolated so farely later as is noticed in YM(58.31:yathā hasto haste 'bhyāhataḥ pratihanyate(T:rdugs(falsely "rtugs") śiṅ thogs pa ste)/ upale vā/). (9)Cf. MV『婆沙』76(do.,391b18-21):障礙有対者,如以手撃手,以手撃石,以石撃石,以石撃手,以杵撃鐘.此等展転更相障礙. (10)Ms:viṣayiṇāṃ.

"asti cakṣur jale pratihanyate na sthale/ yathā matsyānām/ asti [15a]sthale na jale/ prāyeṇa manuṣyāṇām/ asty ubhayatra/ śiśumāramaṇḍūkapiśācakaivartādīnām/ asti nobhayatra/ etān ākārān sthāpayitvā//

asti cakṣur yad[(1)] rātrau[1)] pratihanyate na divā/ tad yathā titīlolūkādīnām/ divā na rātrau/ prāyeṇa manuṣyāṇām/ rātrau divā ca/

(P 43a) śvaśṛgālaturagadvīpimārjārādīnām/ nobhayatra[(2)][2)]/ etān ākārān sthāpayitvā//[(3)]" iti/

ayaṃ viṣayapratighātaḥ//

ālambanapratighātaś cittacaittānāṃ sveṣv ālambaneṣu//

(Z 167b) kaḥ punar viṣayālambanayor viśeṣaḥ/ yasmin yasya kāritraṃ sa tasya viṣayaḥ/ yac cittacaittair[(4)][4)] gṛhyate tad ālambanam/ kutaḥ[(5)][5)] punaḥ svasmin

(X 7b) viṣaye pravartamānam ālambane vā pratihanyata ity ucyate/ tasmāt pareṇāpravṛtteḥ//

nipāto vātra pratighāto yā svaviṣaye pravṛttiḥ/

tad ihāvaraṇapratighātena daśānāṃ sapratighatvaṃ veditavyam anyonyāvaraṇāt//

(D 40b) ye dharmā viṣayapratighātena sapratighā āvaraṇapratighātenāpi ta iti catuṣkoṭikaḥ/ prathamā koṭiḥ sapta cittadhātavo dharmadhātupradeśaś ca yaḥ saṃprayuktaḥ/ dvitīyā pañca viṣayāḥ/ tṛtīyā pañcendriyāṇi/ caturthī dharmadhātupradeśaḥ saṃprayuktakavarjyaḥ/[(6)]

ye[(7)] dharmā[7)] viṣayapratighātena[(8)] sapratighā ālambanapratighātenāpi[8)] ta iti/ paścātpādakaḥ/ ye tāvad[(9)] ālambanapratighātena viṣayapratighātenāpi[9)] te/ syur vi[15b]ṣayapratighātenaiva nālambanapratighātena/ pañcendriyāṇi//[(10)]

(PR 20) "yatrotpitsor manasaḥ pratighātaḥ śakyate paraiḥ kartum/

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(1)Ms:=yad=rādrau. 〔d=rātrau〕 just upon "d=rādrau"(not scratched out as usual) in the margin. (2)Ms:lobhayatra. (3)An interpreted quotation from the *Kāraṇaprajñapti*(KP『施設』5(Taisho 26,523c24-524a9), KP(T)(Khu 175b176a3)). Cf. MV『婆沙』76 (Taisho 27,391c8-20):『施設論』説,...彼師,但依境界有対,而造彼論故作是説."或有眼於水有礙於陸無礙,如魚等眼. 或有眼於陸有礙於水無礙,如人等眼.... 或有眼於夜有礙於昼無礙,如鵂鶹等眼....".; KAH『雑心』1(Taisho 28,875a25-b1):境界有対者,如『施設経』所説.眼与色対,乃至意与法対.... 如彼『経』等説,"若観陸則不観水",如是広説. (4)Ms:=cittacaucaittair=, "cau" erased? (5)Ms:kaḥ punaḥ. T:yaṅ ji ltar na; Z(167b2) and X(7a28):云何. "kathaṃ punaḥ"? (6)Cf.KAH『雑心』1(Taisho 28,875b5-10). (7)"dharmāḥ" omitted in T. (8)Ms:sapratighālambana-. (9)Ms:=ālambana〔pratighātena viṣaya〕pratighātenāpi, 8 akṣaras added by another hand in the margin. (10)Cf. KAH『雑心』1(do.,875b10-12).

(P 43b) (1 tad eva sapratigham 1) jñeyam viparyayād apratigham iṣṭam//"(2)

iti bhadantakumāralātaḥ//

uktāḥ (3 sapratighā apratighāś ca 3)//

(4) eṣām aṣṭādaśadhātūnām kati kuśalāḥ katy akuśalāḥ katy avyākṛtāḥ/

avyākṛtā aṣṭau/

katame 'ṣṭau/ ya ete sapratighā daśoktās

(5 ta evārūpaśabdakāḥ 5)//29//

(6 pañcendriyāṇi gandharasaspraṣṭavyadhātavaś ca 6)/ ete 'ṣṭau kuśalākuśalabhāvenāvyākaraṇād avyākṛtāḥ/

vipākam praty avyākaraṇād ity apare/ (7) evam anāsrave 'pi prasaṅgaḥ//

tridhānye/

anye daśa dhātavaḥ kuśalākuśalāvyākṛtāḥ/

tatra (8 sapta cittadhātavo 8) 'lobhādisaṃprayuktāḥ kuśalāḥ/ lobhādisaṃprayuktā akuśalāḥ/ anye 'vyākṛtāḥ/

(D 41a) dharmadhātur alobhādisvabhāvasaṃprayuktasamutthaḥ pratisaṃkhyānirodhaś ca kuśalaḥ/ lobhādisvabhāvasaṃprayuktasamuttho 'kuśalaḥ/ anye 'vyākṛtāḥ/

rūpaśabdadhātū kuśalākuśalacittasamutthau kuśalākuśalau kāyavāgvijñaptisaṃgṛhītau/ tadanyāv avyākṛtau/

uktaḥ kuśalādibhāvaḥ//

(9 eṣām aṣṭādaśānām 9) dhātūnām kati kāmadhātvāptāḥ (10 kati rūpārūpyadhātvāptāḥ 10)/

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(1)Ms:tat=sapratigham. YM(59.28) reads so; it is metrically better. (2)A verse in āryā metre. Except Z(167b13-14) and X(7b12-13), none of the Tibetan translators of the *Bhāṣya* and commentaries notice it to be a verse. It has been already quoted in『阿毘曇心論経』(*À-pí-dá-mó Xīn-lùn-jīng, Abhidharmahṛdaya* of Upaśānta(優婆扇多, 3. c.?), tr. into Chinese by Narendrayaśas in 563 A.D., Taisho No.1551; 28,835b27-29). (3)Ms:*sic*. "sapratighāś ca" omitted in Z(167b15:説有礙已) and T, but not in X(7b14:如是已説有対無対). (4)Cf. KAH『雑心』1(Taisho 28,874b17-c12):《無記謂八種 余則善不善》... (5)T:de dag ñid(/ /)gzugs sgra ma gtogs; Z(167b17):是諸除色声; X(7a10):此除色声. (6)Ms:paṃcendriyāṇi gandharasaspraṣṭavy⟨ā⟩dhātavaś=ca. A vertical line for "-ā" just after "vy(a)" is scratched out with one tiny stroke on it. PR:pañcendriyāṇi gandharasaspraṣṭavyā dhātavaś ca, Ms misread. (7)Cf. MV『婆沙』51(Taisho 27,263c16-18). (8)Ms:*sic*, PR:sapta dhātavo. (9)Ms:=aṣṭādaśānāṃn=dhātūnāṃ. PR:aṣṭādaśadhātūnāṃ. (10)Ms:kati rūpadhātvāptāḥ. T:gzugs dań gzugs med par gtogs pa rnams ni du; Z(167b27-28):幾於色界無色界相応.; X(7b24):幾色界繋,幾無色界繋.

kāmadhātvāptāḥ sarve/

(P 44a) āptā aviyuktāḥ kāmadhātupratisaṃyuktā i[16a]ty arthaḥ//

(Z 167c) rūpe caturdaśa(1 1)/

rūpadhātau caturdaśa dhātavaḥ/

(X 7c) vinā gandharasaghrāṇajihvāvijñānadhātubhiḥ(2)//30// 2) 5

tatra hi gandharasau na staḥ/ tayoḥ kavaḍīkārāhāratvāt tadvītarāgāṇāṃ ca tatropapatteḥ/ tato ghrāṇajihvāvijñāne 'pi na staḥ/ ālambanābhāvāt/

evaṃ tarhi spraṣṭavyadhātor api tatrābhāvaprasaṅgaḥ/ kavaḍīkārāhāratvāt/ 10

yo nāhārasvabhāvaḥ sa tatrāsti/

gandharasayor apy eṣa prasaṅgaḥ/

nāsti vināhyavahāreṇa gandharasayoḥ paribhogaḥ/ asti tu spraṣṭavya-

(PR 21) syendriyāśrayādhāra(3)prāvaraṇa(3)bhāvena/ tasmād abhyavahāravītarāgāṇāṃ gandharasau tatra niṣprayojanau na tu spraṣṭavyam/ 15

(4)anye punar āhuḥ/ dhyānasamāpattisaṃniśrayeṇeha(5) rūpāṇi saṃdṛśyante(5) śabdāś ca śrūyante/ prasrabdhisahagatena(6) spraṣṭavyaviśeṣeṇa(6) ca kāyo 'nugṛhyate/ ata(7) eṣām eva(7) trayāṇāṃ dhyānopapattau saṃbhavo na gandha-

(D 41b) rasayor iti/

evaṃ tarhi ghrāṇajihvendriyayor abhāvaprasaṅgo(8) niṣprayojanatvāt(8)/ 20

asti prayojanam/ tābhyāṃ hi vināśrayaśobhaiva na syād abhivyāhāraś(9) ca(9)/

yady etat prayojanam adhiṣṭhānam evāstu śobhārthaṃ vacanārthaṃ ca mā bhūd indriyam/

nānindriyam adhiṣṭhānaṃ saṃbhavati/ puruṣendriyādhiṣṭhānavat/ 25

yuktas tadasaṃbhavo niṣprayojanatvāt/ ghrāṇa(10)[16b]jihvendriyādhiṣṭhā-

(P 44b) naṃ(10) tu saprayojanam/ ato 'sya vināpīndriyeṇa yuktaḥ saṃbhavaḥ/

niṣprayojanā(11)pīndriyābhinirvṛttir(11) bhavati/ yathā garbhe niyatamṛtyū-

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(1)Ms:-daśaḥ. (2)Ms:kavaḍīkā[rā]hāratvāt=. (3)"-prāvaraṇādi-"? T, Z(167c9) and X(7c5) have "-ādi-". (4)"anye" stands for Śrīlāta acc. to commentaries:SM (108a5), PV(72b3), YM(61.5), Pu(Taisho 41,37b3). (5)Ms and PR:-saniśrayeṇe=. T: brten nas. (6)Ms:spraṣṭaviśeṣeṇa. (7)Ms:eṣām=eṣava. (8)Ms:-prasago. (9)Ms:...=iti vyāhāraś=ca. PR:... iti vyavahāraś ca. T:... mṅon par brjod par yaṅ mi ḥgyur ro; Z(167c15):...又言説不成; X(7c11):...起言説(rendered in the affirmative). (10)Ms:ghrāṇa[16b]jihvādh(i)ṣṭhānaṃ, "indriya" omitted. T:sna daṅ lcheḥi dbaṅ poḥi rten; YM(61.25-26):ghrāṇajihvendriyādhiṣṭhānaṃ. (11)Ms:niḥprayojanā-.

nām/

syān nāma niṣprayojanā[1] na tu nirhetukā/ kaś ca hetur indriyotpatteḥ/ indriyasatṛṣṇasya karmaviśeṣaḥ/ yaś ca viṣayād vitṛṣṇaḥ sa niyatam indriyād apīti/ na tadviṣayavītarāgāṇāṃ ghrāṇajihvendriye saṃbhavitum arhataḥ[2]/ puruṣendriyam api vā kiṃ na nirvartate/

aśobhākaratvāt/

kośagatavastiguhyānāṃ kiṃ na śobheta[3][4]/ na ca prayojanavaśād utpattiḥ/ kiṃ tarhi kāraṇavaśād ity aśobhākarasyāpi syād eva sati hetāv utpattiḥ/

sūtraṃ tarhi virudhyate/

"avikalā ahīnendriyāḥ"[5] iti/

(Z 168a) yāni tatrendriyāṇi tair[6] ahīnendriyā iti ko 'tra virodhaḥ[7]/ itarathā hi puruṣendriyasyāpi syāt prasaṅgaḥ/

evaṃ tu varṇayanti[8]/ sta eva tatra ghrāṇajihvendriye na tu gandharasau/ ātmabhāvamukhena hi ṣaḍāyatane tṛṣṇāsamudācāro na viṣayamukhena/

(D 42a) puruṣendriye[9] tu maithunasparśamukheneti[10]/ tasmāt siddham etad rūpadhātvāptāś caturdaśa dhātava iti//

ārūpyāptā manodharmamanovijñānadhātavaḥ/

(X 8a) rūpavītarāgāṇāṃ tatropapatti[17a]r ato 'tra daśa rūpasvabhāvā dhātu-

(P 45a) vas tadāśrayālambanāś ca pañca vijñānadhātavo na saṃbhavanti//

kati sāsravāḥ katy anāsravāḥ/ ya ete manodharmamanovijñānadhātava[11] uktāḥ

sāsravānāsravā[12] ete trayaḥ/

ye mārgasatyāsaṃskṛtasaṃgṛhītās te 'nāsravā anye sāsravāḥ/

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(1)Ms:niḥprayojanā. (2)Ms and PR:nivarttate. T:ḥgrub par; Z(167c24) and X(7c19): 生; YM(62.9):nirvartate(T 65b8:ḥgrub par). (3)Ms:-vasthi-. (4)Ms:*sic*, T:mi mdses par ḥgyur(=na śobheta). YM(62.20):na śobhate(T 66a5:mi mdses par ḥgyur). (5)The source not yet identified. Cf. YM(62.30-31):tathā hi bhagavatā rūpāvacarāḥ sattvā avikalā ahīnendriyā iti uktāḥ/. (6)Ms and PR:tair=avikalā ahīnendriyā iti, "avikalā" added. This word left out in the other versions. T:de dag gis dbaṅ po med pa ma yin pas; Z(167c29):(...経言"彼人具足根無闕少"...)説"無闕少"; X(7c24):(...契経所説"彼無支欠不減諸根"...)説為"不減"; YM(62.33):tair ahīnendriyā iti(T 76b5:de dag gis dbaṅ po med pa ma yin no shes bya bar). (7)Ms:itarāthā. (8)The following conclusion is attributed to "Yogācārās" in SM(110b1), to "pūrvācāryās" in PV(74b1) and to "Vaibhāṣikās" in YM(62.39) respectively. A stock phrase "evaṃ tu varṇayanti" usually intorduces an opinion as is generally admitted in the Vaibhāṣikās. (9)Ms: strīpuruṣendriye. (10)As for the discussion so far, cf. MV『婆沙』145(Taisho 27,746 a4f.). (11)"manodharmma-" in the margin. (12)Ms:sāsravā anāsravā.

śeṣās tu sāsravāḥ(1)//31//

(PR 22) pañcadaśa dhātavaḥ śeṣās tv ekāntasāsravāḥ//

kati savitarkāḥ savicārāḥ katy avitarkā vicāramātrāḥ katy avitarkā avicārāḥ/

savitarkavicārā hi pañca vijñānadhātavaḥ/(2)

nityam ete vitarkavicārābhyāṃ saṃprayuktāḥ/ tathā hy eta audārikā bahirmukhatvāt/2) avadhāraṇārtho hiśabdaḥ/

antyās trayas triprakārāḥ/

manodhātur dharmadhātur manovijñānadhātuś cāntyāḥ/ ete trayas triprakārāḥ/

(3 3)
tatra manodhātur manovijñānadhātuḥ saṃprayuktaś ca dharmadhātur anyatra vitarkavicārābhyāṃ kāmadhātau prathame ca dhyāne savitarkāḥ savicārāḥ/ dhyānāntare 'vitarkā vicāramātrāḥ/ dvitīyād dhyānāt prabhṛtyā-

(D 42b) bhavāgrād avitarkā avicārāḥ/ sarvaś cāsaṃprayukto dharmadhātur dhyānāntare ca vicāraḥ/

vitarkas tu nityam avitarko vicāramātro dvitīyavitarkābhāvād vicārasaṃprayogāc ca/

(P 45b) kāmadhātau prathame dhyāne vicāra eṣu triprakāreṣu nāntarbhavati/

(4 4) (5
sa kathaṃ vaktavyaḥ/ avicāro vitarkamātro dvitīyavicārābhāvād vitarkasaṃprayogāc ca/5)

ata evocya[17b]te/ syuḥ savitarkasavicārāyāṃ bhūmau dharmāś catuḥprakārāḥ/ savitarkāḥ savicārā vicāravitarkavarjyāḥ saṃprayuktāḥ/ avitarko vicāramātro vitarkaḥ/ avitarkā avicārā asaṃprayuktāḥ/ avicāro vitarkamātro vicāra iti//

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(1)Cf. KAH『雑心』1(Taisho 28,875l3):《有漏有十五 余二》....十五界一向有漏.五内界·五外界·五識界...余二者,意界·法界·意識界,此三界二種.或有漏或無漏....;MV『婆沙』76(Taisho 27,392b17-20). (2)This sentence is left out in Ms, now restored provisionally. T:ḥdi ltar kha phyi rol tu bltas paḥi phyir rtsiṅ ba yin no/. Zhēn-dì(168a14) does not notice it, though in general he translates the original text very literally. But Xuán-zàng, not always so faithful translator as Zhēn-dì, puts it here "以行相麁外門転故"(8a13) with the similar purport as in T. On the other hand, Saṃghabhadra(350a7-12) alludes it and points out its logical fallacy. Sthiramati, quoting SB, decides that it should belong to the mūla text. SM(111b7):"ḥdi ltar de dag(left out in the above-mentioned T) kha phyi rol tu bltas paḥi phyir rtsiṅ ba yin no" shes bya ba ni bstan bcos kyi yi geḥo/. PV(75a8-b1) comments on it, and YM(63.29) says nothing about it. (3)Ms:tatre. (4)Ms:-mātraḥ/. (5)Ms:vicāratarkasaṃprayogāc=ca.

śeṣā ubhayavarjitāḥ//32//

daśa rūpiṇo dhātavaḥ śeṣā nityam avitarkā avicārā asaṃprayogitvāt//(1)

yadi pañca vijñānakāyāḥ savitarkāḥ savicārāḥ katham avikalpakā ity ucyante/

(Z 168b) nirūpaṇānusmaraṇavikalpenāvikalpakāḥ/

(X 8b) trividhaḥ kila(2) vikalpaḥ(2)/ svabhāvābhinirūpaṇānusmaraṇavikalpaḥ/ tad eṣāṃ svabhāvavikalpo 'sti/ netarau/ tasmād avikalpakā ity ucyante/ yathaikapādako 'śvo 'pādaka iti/

tatra svabhāvavikalpo vitarkaḥ/ sa caitteṣu(3) paścān(3) nirdekṣyate(3)(4)/

itarau punaḥ kiṃsvabhāvau/ yathākramaṃ

tau prajñā mānasī vyagrā smṛtiḥ sarvaiva mānasī//33//

manovijñānasaṃprayuktā prajñā mānasīty ucyate/ asamāhitā vyagrety ucyate/ sā hy abhinirūpaṇāvikalpaḥ/ mānasy eva sarvā smṛtiḥ samāhitā

(D 43a) cāsamāhitā cānusmaraṇavikalpaḥ//(5)

(P 46a) kati sālambanāḥ katy anālambanāḥ/

(PR 23) sapta sālambanāś cittadhātavaḥ/

cakṣuḥśrotraghrāṇajihvākāyamanovijñānadhātavo manodhātuś caite sapta cittadhātavaḥ sālamba[18a]nā viṣayagrahaṇāt/

ardhaṃ ca dharmataḥ/

sālambanaṃ yac caitasikasvabhāvam(6)/ śeṣā daśa rūpiṇo dhātavo dharma-(6) dhātupradeśaś cāsaṃprayuktako(7) 'nālambanā(7) iti siddham(8)//

katy upāttāḥ katy anupāttāḥ/

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(1)Cf. KAH『雑心』1(Taisho 28,875c3-15):《有覚(savitarka)有観(savicāra)五 三行三,余無...》.《有覚有観五》者,五識界有覚有観,麁故.乃至梵世非上地.《三行三》者,三界三種.意界·意識界·心相応法界,欲界及初禅有覚有観.禅中間(dhyānāntare)無覚有観.上地及一切不相応法界(v.l. Taisho:法 for 法界)無覚無観. 問:有覚有観地法有四種....《余無》者,謂余非有覚非有観,無縁故. (2)Ms:kila〈ka〉, "ka" scratched out. (3)Ms:paścānirde〈sya〉kṣyate. (4)AKⅡ.33a and *Bhāṣya* on it(PR 60-61). (5)Cf. KAH『雑心』1(do.,880a27-b10):《思惟識三種 ... 一種謂余界》.欲界意識有三種思惟.自性思惟,随憶思惟,分別思惟.彼自性思惟者,謂覚也.随憶思惟者,意地念也.分別思惟者,意地不定慧也....《一種謂余界》者,五識身説余,唯有自性思惟.不利故.; MV『婆沙』42(Taisho 26,219b7f.). (6)Ms:=caitasikaṃ svabhāvaṃ, without a daṇḍa. (7)Ms:=cāṣaṃsaṃprayuktako, the first "ṣaṃ" scratched out? "asaṃprayukto" for "asaṃprayuktako" in YM(65.18). (8)Cf. KAH『雑心』1(do.,875c15-21):《有縁当知七 法入説少分》者,七心界説有縁.有此縁故故曰有縁....

navānupāttāḥ/

katame nava/ ye sapta sālambanā uktā aṣṭamasyārdhena sārdhaṃ

te cāṣṭau śabdaś ca/

ime te navānupāttāḥ/ sapta cittadhātavo dharmadhātuḥ śabdadhātuś ca//

anye nava dvidhā//34// 5

upāttā anupāttāś ca/

tatra cakṣuḥśrotraghrāṇajihvākāyāḥ pratyutpannā upāttāḥ/ atītānāgatā anupāttāḥ/ rūpagandharasaspraṣṭavyadhātavaḥ pratyutpannā indriyāvinirbhāgiṇa upāttāḥ/ anye 'nupāttās tad yathā mūlavarjeṣu keśaromanakhadanteṣu viṇmūtrakheṭasiṃghāṇakaśoṇitādiṣu bhūmyudakādiṣu ca/ 10

(1) (2) (2)

upāttam iti ko 'rthaḥ/ yac cittacaittair adhiṣṭhānabhāvenopagṛhītam anugrahopaghātābhyām anyonyānuvidhānāt/ yal loke sacetanam ity ucyate//

(3)

(P 46b) kati dhātavo bhūtasvabhāvāḥ kati bhautikāḥ/

(X 8c) spraṣṭavyaṃ dvividham/

(D 43b) bhūtāni bhautikaṃ ca/ tatra bhūtāni catvāri/ bhautikaṃ ślakṣṇatvādi sa- 15

(4) (5) 5)

ptavidham/ bhūteṣu bhavatvāt/

śeṣā rūpiṇo nava bhautikāḥ/

pañcendriyadhātavaś ca catvāro viṣayāḥ/ ete nava dhātavo bhautikā eva/

dharmadhātvekadeśaś ca/

avijñaptisaṃjñako bhautikaḥ/ 20

(Z 168c) śeṣāḥ sapta cittadhātavo dharmadhātuś cāvijñapti[18b]varjyo nobha-

(PR 24) (6)

yathā//

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(1)Ms:=copāttam=. (2)Instead of "upagṛhītam", the word "svīkṛtam"(bdag gir byas pa) seems to be used in the *Bhāṣya* text available to Sthiramati and Pūrṇavardhana, cf. SM(116b4) and PV(78b6). (3)Cf. KAH『雑心』1(Taisho 28,875c22-876a1):《九不受余二》...; MV『婆沙』138(Taisho 27,712c7f.). (4)Cf. AK I.10 d and *Bhāṣya* on it. (5)Ms:*sic*, T:ḥbyuṅ ba dag la yod paḥi phyir ro/(=... bhāvatvāt/?); Z(168b26-27):依四大生故名所造,; X(8c4-5):依大種生故名所造. As for the detailed meaning of "bhautika", cf. MV『婆沙』127(Taisho 27,663a22-b7). (6)Cf. KAH『雑心』(do.,877a9-15):...《九界四大造(bhautika)》者,除触界,余九色界,四大造.四大所生故(bhūteṣu bhavatvāt),四大因故. 四大与此諸界,五因生.生因(janana-hetu)·依因(niḥśraya-h.)·建立因(sthāna-h.)·養因(upastambha-h.)·長因(upabṛṃhaṇa-h.). 《二界説少分》者,二界,当分別触界法界或四大造或非四大造.触界中四大(catvāri bhūtāni),性非四大造.七種((ślakṣṇatvādi) saptavidham)造色(upādāyarūpam),四大造(bhautikam).法界中身業口業四大造.余法界非四大造.七心界(sapta cittadhātavas)非四大造. It is noteworthy that these paragraphs in KAH『雑心』are parallel with those of the *Bhāṣya*.

"bhūtamātraṃ daśāyatanāni/"(1)

iti bhadantabuddhadevaḥ/

tac ca naivam/ bhūtānāṃ catuṣṭvakhakkhaṭādilakṣaṇāvadhāraṇāt sūtre(2)/ teṣāṃ(3) ca spraṣṭavyatvāt/ na hi kāṭhinyādīni cakṣurādibhir gṛhyante nāpi varṇādayaḥ kāyendiyeṇa/ uktaṃ ca sūtre

"cakṣur bhikṣo ādhyātmikam(4) āyatanaṃ(4) catvāri(5) mahābhūtāny(5) upādāya rūpaprasādo rūpy anidarśanaṃ sapratigham evaṃ yāvat kāyaḥ/ rūpāṇi bhikṣo bāhyam āyatanaṃ catvāri mahābhūtāny upādāya rūpi sanidarśanaṃ sapratigham(6)/ śabdo bhikṣo bāhyam āyatanaṃ(6) catvāri mahābhūtāny upādāya rūpy anidarśanaṃ sapratigham/ evaṃ(7) gandharāsāḥ(7)/ spraṣṭavyāni bhikṣo bāhyam āyatanaṃ catvāri mahābhūtāni catvāri ca(8) mahābhūtāny upādāya rūpy anidarśanaṃ sapratigham/"(9) iti/

(P 47a) spraṣṭavyāyatanaikadeśenaiva(10) bhūtānāṃ saṃgrahāc(10) cheṣaṃ na bhūtānīti spaṣṭam ādarśitam/

yat tarhi sūtra uktaṃ

"yac cakṣuṣi māṃsapiṇḍe khakkhaṭaṃ kharagatam"(11)

iti tenāvinirbhāgavartino māṃsapiṇḍasya(12)iṣa upadeśaḥ(12)/

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(1)Cf. MV『婆沙』127(do.,661c17-24):(此部内有二論師. 一者覚天(Buddhadeva), 二者法救(Dharmatrāta).) 覚天所説,"色唯大種,心所即心".彼作是説,"造色即是大種差別,心所即是心之差別". 彼何故作是説.依契経故.如契経説"眼肉団中,若内各別堅性堅類,近有執受,名内地界.乃至各別動性動類,近有執受,名内風界"(cited later in the *Bhāṣya*).彼依此経故,説"造色即是大種". 又契経説,"云何等持,謂善心一境性".由此故説"心所即心". Also cf.MV『婆沙』74(do., 383b5-6). Vasubandhu now discusses on these two theses of Buddhadeva (2)Cf. MN 28:*Mahāhatthipadopamasutta*(1,185.15f.):katamā c'āvuso pathavīdhātu:paṭhavīdhātu siyā ajjhattikā siyā bāhirā/ katamā c'āvuso ajjhattikā paṭhavīdhātu:yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādiṇṇaṃ,.... MĀ『中阿』30:象跡喩経(Taisho 1,464c5 f.):云何地界.諸賢,謂地界有.有内地界,有外地界.諸賢,云何内地界,謂内身中在内所摂堅·堅性住.... (3)"ca" supplemented acc. to YM (66.18). (4)Ms:bhikṣo ātmikam=. (5)Ms:ca/tvāri, a daṇḍa misplaced. (6)Ms:sapragham. (7)Ms:*sic*. (8)Ms:*sic*, omitted in PR. (9)Already once partially cited under AK I.6cd. Cf. SĀ『雑阿』322(Taisho 2,91c1-22):(有異比丘....,白仏言,"...云何眼是内入処").仏告彼比丘,"眼是内入処,四大所造,浄色,("rūpy" omitted) 不可見,有対.耳鼻舌身内入処,亦如是説".復白仏言,"世尊,如世尊説,意是内入処,不広分別,云何意是内入処".仏告比丘,"意内入処者,若心意識,非色(arūpin),不可見,無対,是名意内入処". 復問,"如世尊説,色外入処,世尊略説,不広分別,云何世尊,色外入処".仏告比丘,"色外入処,若色(rūpi),四大造,可見,有対,是名色,是色外入処"....."若声("bāhyam āyatanaṃ" omitted),四大造,("rūpi" omitted) 不可見,有対.如声香味亦如是.."触外入処者,謂四大及四大造,色(rūpi),不可見,有対,是名触外入処".... The underlined parts are quoted here. (10)Ms:spraṣṭa〈āya〉vyāyatanai-. (11)SĀ『雑阿』273(Taisho 2,72c2-3):比丘,彼眼者,是肉形是内是因縁是堅是受,是名眼肉形内地界. See the note 1. (12)Ms:mānsapiṇḍasyaivopadeśaḥ, T:śaṅi goṅ bu la de skad du bstan par zad do. "eva" instead of "eṣa" still remains to be another possible reading.

"ṣaḍdhātur ayaṃ bhikṣo puruṣaḥ/"
(1) (2) 2)
(D 44a) iti garbhāvakrāntau maulasattvadravyasaṃdarśanārtham/ punaḥ ṣaṭsparśā-
yatanavacanāc caittābhāvaprasaṅgāc ca/
(3 3)
na ca yuktaṃ cittam eva caittā ity abhyupetum/
(4 4) (5)
"saṃjñā ca vedanā ca caitasika eṣa dharmaś cittaniśritaḥ/" 5
(6 6) (7)
iti sūtre vacanāt sarāgacittādivaca[19a]nāc ca//
(8 8)
tasmād yathoktaṃ dhātūnāṃ bhūtabhautikatvam//

kati saṃcitāḥ katy asaṃcitāḥ/
saṃcitā daśa rūpiṇaḥ//35// 10
(9)
pañcendriyadhātavaḥ pañca viṣayāḥ saṃcitāḥ/ paramāṇusaṃghātatvāt//

(Z 169a) aṣṭādaśānāṃ dhātūnāṃ kaś chinatti kaś chidyate ko dahati ko dahyate
(X 9a) kas tulayati kas tulyate/
(10 10) (11 11)
chinatti cchidyate caiva bāhyaṃ dhātucatuṣṭayam/

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(1)A sūtra entitled *Garbhāvakrānti* is preserved or quoted in the *Mūlasarvāstivādavinayakṣudrakavastu*(『根本説一切有部毘奈耶雑事』 Taisho No.1451;24,253a16-260c1). But there we cannot find any literally corresponding sentence. It has a paragraph which relates the kalala or the first stage of embryo to four bhūtas(do.,253c25f.), not to six so as here. Instead, cf. MN 140:*Dhātuvibhaṅgasutta*(3,239.10-20):chadhāturo ayaṃ bhikkhu puriso chaphassāyatano... chadhāturo ayaṃ bhikkhu puriso ti iti kho pan' etaṃ vuttaṃ/ kiñ c' etaṃ paṭicca vuttaṃ/ paṭhavīdhātu ... viññāṇadhātu/ chadhāturo ayaṃ bhikkhu puriso ti iti yan taṃ vuttaṃ idam etaṃ paṭicca vuttaṃ/; MĀ『中阿』162:分別六界経(Taisho 1,690b22-29):比丘人有六界聚,六触処,...如是比丘人有六界聚.此説何因.謂地界·...·識界.比丘人有六界聚者,此因故説. (2)YM(67.2 etc.):mūlasattva-. (3)The second thesis of Buddhadeva, see p.37 note 1. (4)Ms:=cittānvayac=cittaniśrita. T:sems la brten paḥo; Z(168c19):依心生; X(8c25):依止心. In any case "cittānvayas" or "cittānvayāt"(PR reads so) is superfluous(cf. YM 67.25). See the next note on the source of this quotation. (5)Cf. SN 41.6.6(4,293.26-27):saññā ca vedanā ca cetasikā ete dhammā cittapaṭibaddhā/; SĀ『雑阿』568(Taisho 2,150b3-4):想思是心数法,依於心(cittaniśrita),属於心(cittapratibaddha). (6)Ms:sarāgaścittādi-. (7)MN 10:*Satipaṭṭhānasutta*(1,59.30-32):idha bhikkhave bhikkhu sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajānāti,...; MĀ『中阿』98:念処経(Taisho 1,584a6-7):比丘者,有欲心知有欲心,如真(yathābhūtam).無欲心知無欲心如真.... And, much better than the former in Pāli, the latter in Chinese corresponds to the quotation by Yaśomitra; YM(67.30-31):sarāgaṃ cittaṃ sarāgaṃ cittam iti yathābhūtaṃ prajānāti/... (8)Ms:tadyasmād=. (9)Ms adds here another explanatory sentence: śeṣā na saṃcitā iti siddhaṃ bhavati/. Z(168c23),T and the commentaries(SM 121b6-7; PV 82a4-5;YM 68.4-5) do not take it for the sentence of the *Bhāṣya*. But only Xuánzàng, who very often inserts his own explanations freely in translation, adds also here(X 8c28-29) the following sentences:義准余八非可積集,非極微故.如是已説可積集等. (10)Ms:cchinatti. (11)Ms:bāhyaṃn=dhātu-.

rūpagandharasaspraṣṭavyākhyaṃ paraśudārvādisaṃjñakam/

(1 1) chedo nāma ka eṣa dharmaḥ/ saṃbandhotpādinaḥ saṃghātasrotaso(2 2) vibhaktotpādanam/ na kāyedriyādīni cchidyante/ niravaśeṣāṅgacchede tadadvaidhīkaraṇāt/ na hīndriyāṇi dvidhā bhavanti/ (3 3) chinnasyāṅgasya nirindriyatvāt/ (4 4) (5) na cāpi cchindanti/ maṇiprabhāvad acchatvāt/ (P 47b) 5

yathā cchinatti cchidyate caiva (6 6) bāhyaṃ dhātucatuṣṭayaṃ

dahyate tulayaty evam/ (PR 25)

tad eva dahyate tad eva tulayati/ nendriyāṇy acchatvān maṇiprabhāvat/ na śabda uccheditvāt/

vivādo dagdhṛtulyayoḥ (7 7)//36// 10

kecid āhus tad eva dhātucatuṣṭayaṃ dāhakaṃ tulyaṃ ceti/ (8 8)

kecid āhus tejodhātur eva dagdhā gurutvam eva ca tulyam iti (9 9) (10)//

kati vipākajā dhātavaḥ katy aupacayikāḥ kati naiṣyandikāḥ kati dravyayuktāḥ kati kṣaṇikāḥ/ āha (D 44b)

vipākajaupacayikāḥ pañcādhyātmam/ 15

adhyātmaṃ tāvat pañca dhātavaḥ cakṣurādayo vi[19b]pākajāś caupacayikāś ca/ naiṣyandikā na santi/ tadvyatiriktaniṣyandābhāvāt/ (11)

tatra vipākahetor (12 12) jātā vipākajāḥ/ madhyapadalopād gorathavat/ phalakālaprāptaṃ vā karma vipāka ity ucyate/ (13) vipacyata iti kṛtvā/ tasmāj jātā vipākajāḥ/ phalaṃ tu vipaktir eveti vipākaḥ/ (14) bhavatu vā hetau 20

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(1)Ms:cche-. (2)Ms:-śrotaso. (3)Ms:cchi-. (4)Ms:=andhatvāt. T:daṅ baḥi phyir ro; Z(169a14):清浄故; X(9a10):以浄妙故; YM(68.32):acchatvāt. See below line 4. (5)Cf. MV『婆沙』133(Taisho 27,689c8-10); KAH『雑心』9(Taisho 28,949b14-22):《諸入中有四...断能断無惑》... (6)Ms:bāhyan=dhātuca〈tu〉〔ṣṭa〕ṣṭayaṃ, "tu" wrongly once scratched out and rewritten "ṣṭa" in the margin by the other hand. (7)Ms:-tulyāyāḥ. (8)"iti" added by the editor. (9)Ms:gurutvam eva tulyam=. "ca" added by Pradhan and the present editor acc. to YM(69.12). (10)Cf. MV『婆沙』133(do.,689c3-8):問:幾処和合説為能称(tulayati),幾処和合説為所称(tulya).有作是説"四処能称,四処所称".有余師説"四処能称,重是所称". 問:幾処和合説為能焼,幾処和合説為所焼.有作是説"四処能焼,四処所焼".有余師説"煖是能焼,四是所焼". The opinion of the first "kecid" is shown with the single underlines and that of the second "kecid" with the double ones respectively. Also cf. KAH『雑心』9(Taisho 28,949b14-20):《諸入中有四 可焼亦能焼 可称亦能称》... (11)Cf. KAH『雑心』1(Taisho 28,879a4-9):彼眼界二種,報(vipākaja)及長養(aupacayika).... 眼及衆具梵行(brahmacarya)正受所長養故,是長養.無別依(naiṣyandika)性故,不説依....如眼,耳鼻舌身界亦如是. (12)Ms:vipāka〈ā〉-, the upright stroke after "ka" erased. (13)Ms: . The scribe of our Ms first writes "yi", then scratches out "ya" or the second part of "yi", and writes "va" with a small hook upon it. (14)Ms and PR:

phalopacāro[14] yathā phale[1 1] hetūpacāraḥ/

(X 9b) "ṣaḍ imāni sparśāyatanāni paurāṇaṃ karma veditavyam/"[2] iti//

(P 48a) āhārasaṃskārasvapnasamādhiviśeṣair upacitā aupacayikāḥ/

(Z 169b) brahmacaryeṇa cety eke/[3] anupaghātamātraṃ tu tena syān nopacayaḥ/

vipākasaṃtānasyopacayasaṃtānaḥ pratiprākāra ivārakṣā[4 4]// 5

śabda aupacayiko naiḥṣyandikaś cāsti/

vipākajaḥ/

na śabdaḥ/

kiṃ kāraṇam/[5 5] īhātaḥ[6] pravṛtteḥ/

yat tarhi[7 7] prajñaptiśāstra uktaṃ 10

"pāruṣyaviratеḥ subhāvitatvād brahmasvaratā mahāpuruṣalakṣaṇaṃ nirvartate/"[8] iti/

tṛtīyāsau[9 9] paraṃparety eke/ karmabhyo hi bhūtāni bhūtebhyaḥ śabda iti/[10]

pañcamy asau paraṃparety apare/ karmabhyo[11] hi vipākajāni[12 12] bhūtāni te-

bhyaś[13] caupacayikāni tebhyo naiḥṣyandikāni[14] tebhyaḥ śabda iti/ 15

(D 45a) evaṃ tarhi śārīriky api vedanā karmajabhūtasaṃbhūtatvān[15 15] na vipākaḥ

prāpnoti/ yadi śabdavad yuktivirodhaḥ syāt//

apratighā aṣṭau naiḥṣyandi[20a]kavipākajāḥ//37//

katame 'ṣṭau/ sapta cittadhātavo dharmadhātuś ca/ naiḥṣyandikāḥ sa-

(PR 26) bhāgasarvatragahetujanitāḥ/ vipākajā vipākahetujanitāḥ/ aupacayikā na 20

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bhavatu phalahetau phalopacāro. T:yaṅ na rgyu la ḥbras bu brtags(D:btags) pa yin te (bhavatu vā hetau ...); Z(169a26-27):復次於因可立果名(... ca hetau ...); X(9a28):或於因上(Taisho:土!)仮立果名(... vā hetau ...); YM(69.33-34):bhavatu vā hetau ... (1)Ms:phala. (2)Cf. EĀ『増阿』14,24.2(Taisho 2,616a28-b1):眼是故行,曩時所造縁痛成行.耳鼻舌(Taisho:口)身意此是故行,曩時所造縁痛成行. (3)Cf. p.39 note 11. (4)Ms: ivāra(ā)kṣā, an upright stroke for "ā" scratched out. (5)YM(70.16):icchātaḥ. (6)Cf. KAH『雑心』1(Taisho 28,879a9-11):声界亦二種,長養及依. 問:何故声非報. 答:現在方便生故.声者現在方便生,報者前業所起.声随欲生,報非随欲生.; MV『婆沙』118(Taisho 27,613a 19-20):復有説者,"声随欲転.非異熟法可随欲転. (7)Do the Chinese translators read "kathaṃ" for "yat"? Z(169b5):若尓,於『仮名論』中云何説....; X(9b5):若尓,不応『施設論』説.... (8)Cf. the first section 'mTshan gyi phuṅ po' of KP(T)(Khu 131b2f.):ciḥi phyir byaṅ chub sems dpas skyes bu chen poḥi mtshan tshaṅs paḥi dbyaṅs thob ce na/ smras pa/ byaṅ chub sems dpas ni ... tshig rtsub po spaṅs nas tshig rtsub po las phyir log te/ ... skyes bu chen poḥi mtshan tshaṅs paḥi dbyaṅs thob par ḥgyur ro//. This section is left out in the Chinese version. It is quoted and discussed in MV『婆沙』118(do.,612c11-14) as a scriptual ground for the tenet of the Vātsīputrīyas and the Vibhajyavādins that the śabda is vipākaja. (9)Ms:tṛtīyānsau. (10)Cf. MV『婆沙』118(do.,613a14-16). (11)"hi" omitted in YM(70.24). (12)Ms:mahābhūtāni. T:ḥbyuṅ ba rnams; YM(70.24):bhūtāni. (13)"ca" omitted in YM(70.24). (14)Cf.MV『婆沙』118(do.,613a16-19). (15) Ms:-bhūtaṃ-.

santy apratighānāṃ (1cayābhāvāt1)//

tridhānye/

anye catvāraḥ śeṣā rūparasagandhaspraṣṭavyadhātavaḥ/ te vipākajā apy
(P 48b) aupacayikā api naiḥṣyandikā api (2)//

dravyavān ekaḥ/

asaṃskṛtaṃ hi sāratvād dravyam/ tac ca dharmadhātāv asty ato dharmadhātur eko dravyayuktaḥ (3)//

kṣaṇikāḥ paścimās trayaḥ/

(4manodhātur dharmadhātur manovijñānadhātuś ca pāṭhakrameṇa paścimāḥ4)/
te prathamānāsrave (5duḥkhedharmajñānakṣāntikalāpe5) kṣaṇam ekam anaiḥṣyandikā bhavanty ataḥ kṣaṇikā ity ucyante/ (6anyasaṃbhūtasaṃskṛto6) nāsti kaścid anaiḥṣyandikaḥ/ (5tatra duḥkhedharmajñānakṣāntisaṃprayuktaṃ5) (7cittaṃ7) (8manodhātur manovijñānadhātuś ca8)/ śeṣās tatsahabhuvo dharmadhātuḥ (9)//

idaṃ vicāryate/ yaś cakṣurdhātunāsamanvāgataḥ samanvāgamaṃ pratilabhate cakṣurvijñānadhātunāpi saḥ/ yo vā cakṣurvijñānadhātunā cakṣurdhātunāpi saḥ/ āha/

cakṣurvijñānadhātvoḥ syāt pṛthag lābhaḥ sahāpi ca//38//

(D 45b) pṛthak tāvat syāc cakṣurdhātunā na cakṣurvijñānadhātunā/ kāmadhātau
(X 9c) krameṇa cakṣurindriyaṃ pratilabhamānaḥ/ ārūpyadhātucyutaś ca dvitīyādiṣu dhyāneṣūpapadyamānaḥ/

(Z 169c) syāc cakṣurvijñānadhātunā na cakṣurdhā[20b]tunā/ dvitīyādidhyānopapannaś cakṣurvijñānasaṃmukhīkurvāṇaḥ (10tatpracyutaś10) cādhastād upapadyamānaḥ/

sahāpi syād ubhayena samanvāgamaṃ pratilabhate/ ārūpyadhātucyutaḥ
(P 49a) kāmadhātau brahmaloke copapadyamānaḥ/

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(1)YM(71.4) interprets "cayābhāvāt" into "saṃcayābhāvāt"(T 75b2:bsagas pa med paḥi phyir). "rgyas pa" for "caya" and "bsags pa" for "saṃcaya" respectively. Cf. SM(126 a8-b1) and PV(86a4:sogs, miswritten for "bsags"?). (2)Cf. KAH『雑心』1(Taisho 28, 879a14):色香味触界,三種,報(vipākaja)·依(naiḥṣyandika)·長養(aupacayika). (3)Cf. KAH『雑心』1(do.,879a19-20):無為法界唯有事(dravyavat). (4)Ms:manodhātur=mmanovijñānadhātuś=ca, "dharmadhātur" left out. (5)"duḥkhe" to be compunded. (6)T: ḥdus byas pa gshan; X(9b22):余有為法. "-saṃbhūta-" omitted? And the whole sentence is not rendered in Z(169b22) at all. Is it a later interpolation? (7)Ms:-sa[ṃ]-prayuktaṃ. (8)Ms:mano〈ma〉vijñāna=. (9)Cf. KAH『雑心』1(do.,879a14-19):意界,三種.報(vipākaja)·依(naiḥṣyandika)·刹那(kṣaṇika).刹那者,苦法忍俱生意界.意識界亦如是.法界,四種.報·刹那·依·事(dravyavat).彼報者,善不善業報果.刹那者,苦法忍眷属.依者,除苦法忍眷属.余,善有為法界,除報.余,不隠没無記有為法界,染汚法界. (10)Ms:-kurvvāṇas=tat-.

nobhayena/ etān ākārān sthāpayitvā//(1)

yaś cakṣurdhātunā samanvāgataś cakṣurvijñānadhātunāpi saḥ/(2) catuṣkoṭikaḥ/

prathamā koṭir dvitīyādiṣu dhyāneṣūpapannaś cakṣurvijñānāsaṃmukhīkurvāṇaḥ/(3)

dvitīyā kāmadhātāv alabdhavihīnacakṣuḥ/

tṛtīyā kāmadhātau labdhāvihīnacakṣuḥ prathamadhyānopapanno dvitīyādidhyānopapannaś ca paśyan/

caturthy etān ākārān sthāpayitvā//(4)

evaṃ(5) cakṣurdhāturūpadhātvoś cakṣurvijñānarūpadhātvoś ca pratilambhasamanvāgamau yathāyogam abhyūhitavyau/(5)(6) etasya prasaṅgasya samuccayārthaś caśabdaḥ sahāpi ceti//

(PR 27) katy ādhyātmikā dhātavaḥ kati bāhyāḥ/

dvādaśādhyātmikāḥ/

katame dvādaśa/

hitvā rūpādīn/

ṣaḍ vijñānāni ṣaḍ āśrayā ity ete dvādaśa dhātava ādhyātmikāḥ/ rūpādayas tu ṣaḍ viṣayadhātavo bāhyāḥ//(7)

ātmany asati katham(8) ādhyātmikaṃ(8) bāhyaṃ vā/ ahaṃkārasaṃniśrayatvāc cittam ātmety upacaryate/

"ātmanā hi sudāntena svargaṃ prāpnoti paṇḍitaḥ//"(9)

ity uktam/ cittasya cānyatra damanam uktaṃ bhagavatā

"cittasya damanaṃ sādhu cittaṃ dāntaṃ sukhāva[21a]ham//"(10) iti/

(D 46a) ata ātmabhūtasya cittasyāśrayabhāvena(11) pratyāsannabhāvāc(11) cakṣurādīnām

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(1)Cf. MV『婆沙』73(Taisho 27,378a1-9); KAH『雜心』1(Taisho 28,879c23-880a4). (2)The Peking edition(49a1) here skips over one line of sentences. (3)Ms:-nāsammukhī-⟨bha⟩kurvvāṇaḥ. (4)Cf. MV『婆沙』73(do.,377b28-c6). (5)T:mig gi khams daṅ gzugs dag daṅ/ mig gi rnam par śes paḥi khams daṅ/ gzugs dag/(=cakṣurdhāturūpayoś cakṣurvijñānarūpayoś ca). (6)Cf. MV『婆沙』73(do.,377b23f.); SM(129a2f.), PV(88b1f.), YM(73.22). (7)Cf. KAH『雜心』1(Taisho 28,877b12-18):《内界説十二》者,内五色界(v.l. Taisho:色)及七心界,此十二是内界.当知六界是外.; MV『婆沙』138(do.,714a7-b18). (8)Ms:=adhyātmikaṃ. (9)*Udānavarga* 23.17cd; *Dhammapada* 160cd. Z(169c17-18) cites the verse wholly:《我是我善依 異此何勝依 若我好調伏 智人得解脱》(ātmā tv ihātmano nāthaḥ ko nu nāthaḥ paro bhavet/ ...). Cited in MV『婆沙』74(do.,381a29), Pras(354.6), etc. (10)*Udānavarga* 31.1cd; *Dhammapada* 35cd. Quoted in MV『婆沙』74(do.,381b1), BCAP(51.21;227.3), etc. (11)Ms:pratyāsannabhāvāt·/, PR:pratyāsannatvāt/.

ādhyātmikatvaṃ rūpādīnāṃ viṣayabhāvād bāhyatvam/(1)

evaṃ tarhi ṣaḍ vijñānadhātava ādhyātmikā na prāpnuvanti/ na hy ete manodhātutvam aprāptāś cittasyāśrayībhavanti/

yadā tadā ta eva te bhavantīti lakṣaṇaṃ nātivartante/ anyathā hi

(P 49b) manodhātur atīta eva syān nānāgatapratyutpannaḥ/ iṣyante cāṣṭādaśa dhā- 5
tavas traiyadhvikāḥ/ yadi(2) cānāgatapratyutpannasya(2) vijñānasya manodhātu-

(X 10a) lakṣaṇaṃ na syād atīte 'py adhvani manodhātur na vyavasthāpyeta/ na hi lakṣaṇasyādhvasu vyabhicāro 'stīti//

(Z 170a) kati(3) dhātavaḥ sabhāgāḥ kati tatsabhāgāḥ(3)/ ekāntena tāvad

dharmasaṃjñakaḥ/ 10

sabhāgaḥ/

yo hi viṣayo yasya vijñānasya niyato yadi tatra tad vijñānam utpannaṃ bhavaty utpattidharmi(4) vā sa viṣayaḥ(4) sabhāga ity ucyate/

na ca so 'sti kaścid dharmadhātur yatra nānantaṃ manovijñānam utpannam utpatsyate vā/ tathā hi sarvāryapudgalānām idaṃ cittam avaśyam ut- 15
padyate "sarvadharmā anātmānaḥ" iti/ tasya ca svabhāvasahabhūnirmuktāḥ sarvadharmā ālambanam/ sa punaś cittakṣaṇo 'nyasya cittakṣaṇasyālambanam iti dvayoḥ kṣaṇayoḥ sarvadharmā hy ālambanaṃ bhavanti/ tasmād dharmadhātur nityaṃ sabhāgaḥ//(5)

tatsabhāgāś ca śeṣāḥ/ 20

sabhāgaś ceti caśabdaḥ/ ko 'yaṃ tatsabhāgo nāma/

(PR 28) yo na svakarmakṛt//39//

[21b]uktaṃ bhavati yaḥ svakarmakṛt(6) sa(6) sabhāga iti/

tatra yena cakṣuṣā rūpāṇy apaśyat paśyati drakṣyati vā tad ucyate sa-

(D 46b) bhāgaṃ cakṣuḥ/ evaṃ yāvan manaḥ svena viṣayakāritreṇa vaktavyam/(7) 25

(P 50a) tatsabhāgaṃ cakṣuḥ kāśmīrāṇāṃ(8) caturvidham/ yad(8) adṛṣṭvā rūpāṇi nirudhaṃ nirudhyate nirotsyate vā yac cānutpattidharmi/(9)

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(1)Cf. KAH『雑心』1(Taisho 28,877b12-18):《内界説十二》者,...; MV『婆沙』138(Taisho 27, 714 a18f.), 74(do.,381a17f., esp. 381a26-b6). (2)Ms:*sic*. T:gal te yaṅ ...; YM(75.11):yadi vā-(T 79a6:gal te yaṅ ...). (3)Ms:iti. The beginning "i" corrected to "ka" in the margin. (4)Ms:=utpattidharmmi vā/ evaṃ sa viṣayaḥ/. Omit "evaṃ" acc. to YM(75.19). (5)Cf. KAH『雑心』1(877b29-c1):《一界説有分》者,法界一向是有分(sabhāga),非余有分(tatsabhāga),以一切法界意識境界故.; MV『婆沙』71(do.,370c3-10). (6)Ms:-kṛt=sva. (7)Cf. KAH『雑心』1(Taisho 28,877b21-25); MV『婆沙』71(do.,370c10-19). (8)Ms:*sic*, PR:yad dṛṣṭvā rūpāṇi. T:gzugs rnams ma mthoṅ bar ... gaṅ yin pa; Z(170a

(1 1) pāścātyānāṃ punaḥ pañcavidham/ tad evānutpattidharmi dvidhā kṛtvā vijñānasamāyuktaṃ (2) cāsamāyuktaṃ (3) ca/

evaṃ yāvat kāyo veditavyaḥ/ manas tv anutpattidharmakam eva tatsabhāgam//

rūpāṇi ca yāni cakṣuṣāpaśyat paśyati drakṣyati vā tāni sabhāgāni/ tatsabhāgāni caturvidhāni/ yāny adṛṣṭāny eva niruddhāni nirudhyante nirotsyante vā (4) yāni cānutpattidharmīṇi/

evaṃ yāvat spraṣṭavyāni svendriyakāritreṇa (5 5) sabhāgatatsabhāgāni veditavyāni//

yad ekasya cakṣuḥ sabhāgaṃ tat (6 6) sarveṣām/ evaṃ tatsabhāgam api/ tathā yāvan manaḥ/ rūpaṃ tu yaḥ paśyati tasya sabhāgaṃ yo na paśyati tasya tatsabhāgam/ kiṃ kāraṇam/ asti hi saṃbhavo yad rūpam ekaḥ paśyati tad bahavo 'pi paśyeyur yathā candranaṭamallaprekṣāsu/ na tu saṃbhavo 'sti

(X 10b) yad ekena cakṣuṣā dvau paśyetām/ ato 'syāsādhāraṇatvād ekasaṃtānavaśena vyavasthānam/ rūpasya tu sādhāraṇatvād anekasaṃtānavaśena/

yathā rūpam evaṃ śabdagandharasaspraṣṭavyadhātavo veditavyāḥ (7)//

bhavatu śa[22a]bda evam/ gandhādayas tu ya ekena gṛhyante na te 'nye-

(Z 170b) na prāptagrahaṇād ity asādhāraṇatvād eṣāṃ (8 8) cakṣurādivad atideśo nyāyaḥ/

(P 50b) asty etad evam/ api tv eṣām api saṃbhavaṃ prati sādhāraṇatvam/ asti hy eṣa saṃbhavo ya eva gandhādaya ekasya ghrāṇādivijñānam utpādayeyus ta-

(D 47a) evānyeṣām api/ na tv evaṃ cakṣurādayaḥ/ tasmād eṣāṃ (9 9) (10) rūpādivad evātideśaḥ//

cakṣurvijñānādīnāṃ sabhāgatatsabhāgatvam utpattyanutpattidharmitvād yathā manodhātoḥ//

sabhāga iti ko 'rthaḥ/ indriyaviṣayavijñānānām anyonyabhajanaṃ kā-

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13-14):若眼根不見色,...; X(10a18):謂不見色,... (9)Cf. MV『婆沙』71(do.,368a23-28):及彼同分 者,此国諸師有四種.一者過去彼同分眼,謂眼界不見色已滅.二者現在彼同分眼,謂眼界不見色正滅.三者未来彼同分眼,為眼界不見色当滅.四者未来畢竟不生眼界.; KAH『雑心』1(Taisho 28,877b25-27).

(1)Ms:*sic*, PR:pāścāttyānāṃ. (2)"ca" omitted in YM(76.14). (3)Cf. MV『婆沙』71(Taisho 27,368a28-b1):外国諸師説有五種.三如前説.未来畢竟不生眼界分為二種.一有識属眼界,二無識属眼界. It is noteworthy that "此国諸師"(the ācāryas in this district) and "外国諸師"(Bahirdeśakas) in the MV『婆沙』are called "Kāśmīras" and "Pāścātyas" respectively by Vasubandhu. (4)Cf. MV『婆沙』71(do.,368c8-15). (5)T(P 50a4; D 46b3):de dan ḥdra ba dag tu(=tatsabhāgāni), "sabhāga-" omitted. Z(170a20):等分非等分義; X(10a24):同分及彼同分. (6)Ms:=sarvveṣāṃm=evan=. (7)Cf. MV『婆沙』71(do.,386c15-389a21). (8)Ms:cakṣurādivaditideśo nyāyyaḥ. As for the grammatical or logical meaning of "atideśa", see TGS(7-8) or DSG(10-11). (9)Ms:*sic*, PR:rūpādivad atideśaḥ. (10)Cf. MV『婆沙』71(do.,369a22-b17).

ritrabhajanaṃ vā bhāgaḥ/ sa eṣām astīti sabhāgaḥ/ sparśasamānakāryatvād vā/ ye punar asabhāgās te teṣāṃ sabhāgānāṃ jātisāmānyena sabhāgatvāt tatsabhāgāḥ//

kati dhātavo darśanaheyāḥ kati bhāvanāheyāḥ (1)katy aheyāḥ(1)/
(2)rūpiṇas tāvad(2)
(3)daśa bhāvanayā heyāḥ pañca ca(3)/
vijñānadhātavaḥ//

antyās trayas tridhā/
manodhātur dharmadhātur manovijñānadhātuś ca/ ete trayo dhātavaḥ (4)pāṭhānupūrvyā(4)ntyās (5)triprakārāḥ(5)/

(PR 29) aṣṭāśītyanuśayās tatsahabhuvas tatprāptayaś ca sānucarā darśanaheyāḥ/ śeṣāḥ sāsravā bhāvanāheyāḥ/ (6)anāsravā apraheyāḥ(6)//

nanu cānyad api darśanaprahātavyam asti (7)pṛthagjanatvam(7) āpāyikaṃ ca
(P 51a) (8)kāyavākkarma(8)/ āryamārgavirodhi[22b]tvāt/

na tad darśanaprahātavyam/ eṣa hi saṃkṣepaḥ/

(9)na dṛṣṭiheyam akliṣṭaṃ na rūpam(9)/

nāsti kiṃcid akliṣṭaṃ darśanaprahātavyaṃ nāpi rūpam/ akliṣṭāvyākṛtaṃ ca (7)pṛthagjanatvaṃ(7) samucchinnakuśalamūlavītarāgāṇām api (10)tatsamanvāgamāt(10)/
(D 47b) (11)rūpaṃ kāyavākkarma(11)/ tasmān na darśanaprahātavyam/ (11)satyeṣv avipratipatter(11) (12)duḥkhedharmajñānakṣāntau(12) (7)pṛthagjanatvaprasaṅgāc(7) ca/

nāpy aṣaṣṭhajam//40//

ṣaṣṭham ucyate manaāyatanam/ tasmād anyatra jātam aṣaṣṭhajaṃ pañ-
(X 10c) (13)cendriyajaṃ ca yat tad api nāsti darśanaprahātavyam(13)//

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(1)Ms:〔katy=aheyā〕, in the margin. (2)"rūpiṇas tāvad" not translated in Z(170b 10) and X(10b14), but commented on as a sentence in the *Bhāṣya* itself in SM(134a7) and PV(94a3). (3)Ms:bhāvanāheyāḥ/, not metrical. Cf. G, YM(77.16). (4)The word "pāṭhānupūrvyā" is not translated in T(P 50b6;D 47a4), Z(170b13) and X(10b19), and employed to comment on "antya" in SM(134b2) and PV(94b1). (5)Cf. KAH『雑心』1 (Taisho 28,877c27-878a17):《...当知十五界 彼悉修所断 余界倶三種》...; MV『婆沙』77(Taisho 27,397a16-24). (6)YM(77.23):aheyāḥ. (7)Ms:pṛthak·jana-. (8)Ms:-karmārya-. (9)Here in advance Z(170b19), T(P 51a1;D 47a6), YM(78.7) and X(10b24-25) cite or put the remaining part of the verse. (10)Ms:tatsamanvāgatarūpa. T:de dan ldan paḥi phyir ro//lus dan ṅag gi las ni gzugs yin no/; Z(170b21):与此相応故.身口二業是色故.; X(10b26):猶成就故....; YM(78.13):tatsamanvāgamād. (11)Ms:satyeṣv=api vipratipatter=. T:bden pa dag la log par mi rtog paḥi phyir; Z(170b22-23):不能違四諦理故; X(10c1, in a separated place):非迷諦理親発起故; YM(78.27):satyeṣv avipratipatteḥ. (12)"duḥkhe" to be compounded. (13)Cf. MV『婆沙』51(Taisho 27,264b17f.).

aṣṭādaśānāṃ dhātūnāṃ kati dṛṣṭiḥ kati na dṛṣṭiḥ/

cakṣuś ca dharmadhātoś ca pradeśo dṛṣṭiḥ/

katamaḥ sa ity āha/

aṣṭadhā/

pañca satkāyadṛṣṭyādikā dṛṣṭayo laukikī[1] samyagdṛṣṭiḥ[1] śaikṣī dṛṣṭir aśaikṣī dṛṣṭir ity ayam aṣṭaprakāro dharmadhātur[2] dṛṣṭir avaśiṣṭo na dṛṣṭiḥ[3]/

(Z 170c) tatra satkāyadṛṣṭyādīnām anuśayanirdeśe[4] nirdeśaḥ prāptakālo bhaviṣyati/ laukikī punaḥ samyagdṛṣṭir[1] manovijñānasaṃprayuktā kuśalasāsravā prajñā/ śaikṣasyānāsravā[5] dṛṣṭiḥ śaikṣī/ aśaikṣasyāśaikṣī/ sameghāmeghārātriṃdivarūpadarśanavat kliṣṭākliṣṭalaukikīśaikṣyaśaikṣībhir[6] dṛṣṭibhir dharmadarśanam[7]/

atha kasmāl laukikī samyagdṛṣṭir[1] manovijñānasaṃprayuktaivocyate/

yasmā[23a]t

pañcavijñānasahajā dhīr na dṛṣṭir atīraṇāt//41//

(PR 30) saṃtīrikā hi dṛṣṭir upanidhyānapravṛttatvāt[8]/ na caivaṃ pañcavijñānasahajā prajñā/ tasmād asau na dṛṣṭiḥ/

ata eva cānyāpi kliṣṭākliṣṭā vā prajñā na dṛṣṭiḥ//

cakṣur idānīm asaṃtīrakatve kathaṃ dṛṣṭiḥ[9]/ rūpālocanārthena/ yasmāc

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(1)Ms:samyak·dṛ-. (2)Ms:-dhātu. (3)Cf. KAH『雑心』1(Taisho 28,876b3-12):《一界中有見》者,法界中有八種見.身見等五見·世俗等見·学見·無学見...《一界是見性》者,一界是見性,謂眼界.能視故.当知十六界及一界少分非見.; MV『婆沙』95(Taisho 28,489b28f., esp. 489b28-29). (4)AK V.7. (5)Ms:-ānāsravāṃ. (6)Ms:kliṣṭākliṣṭalaukikī/ śaikṣyśaikṣībhir=. (7)Cf. MV『婆沙』95(Taisho 28,489c20f., esp. 490a14-19). (8) Ms:santīrikā hi dṛṣṭir=ūpadhyānapravṛttatvāt·/ na caiva paṃcavijñānasahajā prajñā/. T(P 51b2-3;D 47b5-6):rtog par byed pa ni lta ba yin te/ ṅes par sems la shugs pa dag lta ba yin na rnam par śes pa lṅa daṅ lhan cig skyes paḥi śes rab ni de lta ma yin te/ (=saṃtīrikā hi dṛṣṭiḥ/ dṛṣṭir upanidhyānapravṛttā naivaṃ pañcavijñānasahajā prajñā/ ?). Z(170c6-8):見者決度(v.l. Taisho:度決)為体.能起簡択是非故. 五識相応智則不尓.無分別故.(=saṃtīrikā hi dṛṣṭir upanidhyānapravṛttatvāt/ na caivaṃ pañcavijñānasahajā prajñā nirvikalpakatvāt/ "nirvikalpakatvāt" explanatory?). X(10c18):審慮為先決度名見.五識相応慧無如是能.以無分別故.(=saṃtīrikā hi dṛṣṭir upanidhyānapūrvikā/ na caivaṃ pañcavijñānasahajā prajñā nirvikalpakatvāt/? "nirvikalpakatvāt" explanatory?). Cf. SM(138b6-8), PV(98a5-7), YM(80.6), and als cf. Mvy 7459, BHD for "upanidhyāna". (9)Here begin the discussions about which sees things, the cakṣurindriya or the cakṣurvijñāna. MV『婆沙』13(Taisho 27,61c7f.) introduces three kinds of opinions about it as follows:(a)或有執"眼識見色(cakṣurvijñānaṃ paṣyati rūpāṇi)",如尊者法救(Dharmatrāta). (b)或復有執"眼識相応慧見色(cakṣurvijñānasaṃprayuktā(or, -sahajā) prajñā paśyati rūpāṇi)",如尊者妙音(Ghoṣaka). (c)或復有執"和合見色(saṃnipātaḥ(?) paṣyati rūpā-

cakṣuḥ paśyati rūpāṇi/

yadi cakṣuḥ paśyed anyavijñānasamaṅgino 'pi paśyet/ na vai sarvaṃ cakṣuḥ paśyati/ kiṃ tarhi

sabhāgam/

(D 48a) savijñānakaṃ yadā bhavati tadā paśyaty anyadā neti/

evaṃ tarhi tad eva cakṣurāśritaṃ vijñānaṃ paśyatīty astu/

na tadāśritam/

vijñānam/

paśyatīti śakyam avasātum[1]/

kiṃ kāraṇam/

dṛśyate rūpaṃ na kilāntaritaṃ yataḥ[2]//42//

yasmāt kila rūpaṃ kuḍyādivyavahitaṃ na dṛśyate/ yadi hi vijñānaṃ paśyet tasyāpratighatvāt[3] kuḍyādiṣu pratighāto nāstīty āvṛtam api rūpaṃ paśyet[4]/

naiva hy āvṛte cakṣurvijñānam utpadyata[5] ity anutpannaṃ kathaṃ drakṣyati/

(P 52a) (X 11a) kiṃ khalu notpadyate/ yasya tu cakṣuḥ paśyati tasya cakṣuṣaḥ sapratighatvād vyavahite vṛttyabhāva[6] iti vijñānasyāpy anutpattir āśrayeṇa sahaikaviṣayapravṛttatvād yujyate[7]/

kiṃ nu vai cakṣuḥ prāptaviṣayaṃ kāyendriyavad yata āvṛtaṃ na paśyet sapratighatvāt/ kācābhrapaṭalasphaṭikāmbubhiś cāntaritaṃ kathaṃ dṛśyate/

tasmān na sapratighatvāc cakṣuṣa āvṛtasya rūpasyādarśanam/

[23b]kiṃ tarhi/ yatrālokasyāpratibandha āvṛte 'pi rūpe tatrotpadyata[8] eva cakṣurvijñānam/ yatra tu pratibandhas tatra notpadyata ity anut-

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ṇi)",如譬喩師(Dārṣṭāntika). They are all refused and it is asserted to be authentic idea of the Vaibhāṣikas that cakṣuḥ paśyati rūpāṇi. In the following Vasubandhu debates on it having recourse to KAH『雑心』1(Taisho 28,876b12-877a3).

(1)Ms:=avaśātuṃ, PR:avijñātum(!). T:ṅes par bya bar; Z(170c15):偈曰,《非能依眼識》.釈曰.不可立眼識能見.; X(10c25):(《非彼能依識》...)不尓,眼識定非能見. "avasāyitum" is much better? (2)KAH『雑心』1(do.,876b20-21):《自分(sabhāga)眼見 非彼眼識見 (非慧非和合) 不見障色故》. (3)Ms:-pratipatvāt·. (4)Vaibhāṣikas' opinion. Cf. MV『婆沙』95(Taisho 28,489c14-15):又世現見,多不能見被障諸色.眼有障故. (5)Ms:ity=unutpannaṅ=ka⟨ka⟩thaṃ. (6)Ms:vṛtyabhāva. (7)Ms:vijñānasyānutpattir=āśrayeṇaikaviṣayapravṛttatvāt· yujyate. T(P 52a1;D 48a3-4):rnam par śes pa yaṅ rten daṅ lhan cig tu yul gcig la ḥjug paḥi phyir mi skye bar mi(*sic*) ruṅ ṅo(na yujyate!)/. Z(170c21-22):識不得生,与依共一境起故.此義応然.; X(11a1-2):識与所依一境転故,可言於彼眼識不生. YM(80.24-26): vijñānasyāpy anutpattir ... āśrayeṇa sahaikaviṣayapravṛttatvāt yujyate(T 85a6-8). Cf.SM(141b3-5), PV(99b5-7). (8)Ms and PR:tatropapadyata eva. T:de la (mig gi rnam par śes pa) skye ba ñid la/; YM(81.9):tatrotpadyata eva.

pannatvād āvṛtaṃ nekṣate//

yat tarhi sūtra[(11)] uktaṃ

"cakṣuṣā rūpāṇi dṛṣṭvā"[(2)]

iti/ tenāśrayeṇety ayam atrābhisaṃdhir yathā

"manasā dharmān vijñāya"[(2)]

(Z 171a) ity āha/ na ca[(3)] mano dharmān vijānāty atītatvāt/ kiṃ tarhi manovijñā- 5
nam/ āśritakarma vāśrayasyopacaryate/ yathā "mañcāḥ krośanti" iti/

yathā ca sūtra uktaṃ

"cakṣurvijñeyāni[(4)] rūpāṇīṣṭāni kāntāni/"[(5)] iti/

na ca tāni cakṣuṣā vijñāyante/ uktaṃ ca sūtre

(D 48b) "cakṣur brāhmaṇa dvāraṃ yāvad eva rūpāṇāṃ darśanāya/"[(6)] 10
ity ato gamyate cakṣuṣā dvāreṇa vijñānaṃ[(7)] paśyatīti/ darśane tatra dvā-
rākhyā/ na hy etad yujyate "cakṣur[(8)] darśanaṃ[(8)] rūpāṇāṃ darśanāya" iti//

(PR 31) yadi vijñānaṃ paśyati ko vijānāti[(9)] kaś cānayor viśeṣaḥ/

(P 52b) yad eva hi rūpasya vijñānaṃ[(10)] tad evāsya darśanam[(10)] iti/ tad yathā kācit
prajñā paśyatīty apy ucyate prajānātīty apy evaṃ kiṃcid vijñānaṃ paśya- 15
tīty apy ucyate vijānātīty[(11)] apīti//

anye punar āhuḥ/ yadi cakṣuḥ paśyati kartṛbhūtasya cakṣuṣaḥ kānyā
dṛśikriyeti[(12)] vaktavyam iti/

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(1)Ms:sūtrasūtra. (2)SN 35.132(4,119.27f.):cakkhunā rūpaṃ disvā... sotena saddaṃ sutvā... manasā dhammaṃ viññāya.;SĀ『雑阿』255(Taisho 2,64a16f.):眼見色...如眼色耳声...意法. SĀ『雑阿』336-342(do.,92c29;93a6,17,18,24;92b215):眼見色...耳声...意識法. Cited in KAH『雑心』論 1(Taisho 28,876c26). (3)Seemingly "hi" in YM(81.17). (4)Ms: cakṣurjñeyāni. T(P 52a6;D 48a7):mig gi rnam par śes pas("rnam par śes pas" omitted in P) śes par bya baḥi(=cakṣurvijñānavijñeyāni; or =cakṣurvijñeyāni, if P is correct); Z(171a3) and X(11a13):眼所識(=cakṣurvijñeyāni). SM(144a2), PV(100b8) and YM (81.25):mig gi rnam par śes par bya baḥi, or cakṣurvijñeyāni). Logically suffices "cakṣurvijñeyāni". See the next note. (5)SN 189(4,159.6):santi bhikkhave cakkhuviññeyyā rūpā iṭṭhā kāntā manāpā piyarūpā kāmūpasaṃhitā rajanīyā/; SĀ『雑阿』245(Taisho 2,58c26):有眼識(cakṣurvijñeya)色,可愛可念可楽可著.; SĀ『雑阿』490(do.,127b5):欲者謂眼所識(cakṣurvijñeya)色,可愛楽念染著色.; *ibid.* 752(do.,199a2):眼識明(cakṣurvijñānavijñeya)色,可愛可意可念.... (6)SĀ『雑阿』255(do.,64a10-11):婆羅門,眼是門,以見色故.; no parallel passage in SN 35.132(4,116-121) which is regarded to correspond to the Chinese SĀ 255. Also cited in KAH『雑心』1(Taisho 28,876c28). (7)T(P 52a 7;D 48a1):mig gi rnam par śes pas(=cakṣurvijñānaṃ). Z(171a6):識; X(11a16):眼識(not literal?). SM(144a5), PV(101a2), YM(81.29):rnam par śes pas(=vijñānaṃ). "cakṣur-" may be later interpolated. (8)PR notes that YM(81.30) omits "cakṣur", but it is misleading, for Wogihara supplements this word in the corrigenda. (9)Ms:vijānati. (10)T(P 52a8-b1;D 48b2):de ñid kyis ḥdi mi(! to be omitted) mthoṅ mod/. (11)Ms:vi⟨jña⟩jānatīty=apīti/. (12) "iti" is added by the present editor.

tad etad acodyam/[1] yadi hi vijñānaṃ vijānātītīṣyate[2] na ca tatra kartṛkriyābheda evam atrāpi syāt//

apare punar bruvate/ cakṣurvijñānaṃ darśanaṃ tasyāśrayabhāvāc ca-
[24a]kṣuḥ paśyatīty ucyate/ yathā nādasyāśrayabhāvād ghaṇṭā nadatīty ucyata iti/

nanu caivaṃ vijñānasyāśrayabhāvāc cakṣur vijānātīti prāpnoti/ na prāpnoti[3]/ tad vijñānaṃ darśanam iti rūḍhaṃ loke/ tathā hi tasminn utpanne rūpaṃ dṛṣṭam ity ucyate na vijñātam/ vibhāṣāyām apy uktaṃ

"cakṣuḥsaṃprāptaṃ cakṣurvijñānānubhūtaṃ dṛṣṭam ity ucyate[4]/"

iti/ tasmāc cakṣuḥ paśyatīty evocyate na vijānātīti/ vijñānaṃ tu sāṃ-
(X 11b) nidhyamātreṇa rūpaṃ vijānātīty ucyate/ yathā sūryo divasakara iti//

atra sautrāntikā[5] āhuḥ/ kim idam ākāśaṃ khādyate/ cakṣur hi pratītya rūpāṇi cotpadyate cakṣurvijñānam[6]/ tatra kaḥ paśyati ko vā dṛśyate/ nirvyāpāraṃ hīdaṃ dharmamātraṃ hetuphalamātraṃ ca/ tatra vyavahārārthaṃ
(P 53a) chandata upacārāḥ kriyante cakṣuḥ paśyati vijñānaṃ vijānātīti/ nātrā-
(D 49a) bhiniveṣṭavyam/ uktaṃ hi bhagavatā

"janapadaniruktiṃ nābhiniviśeta saṃjñāṃ[7] ca lokasya nābhidhāvet[8]/"

iti//

eṣa tu kāśmīravaibhāṣikāṇāṃ siddhāntaḥ/ cakṣuḥ paśyati śrotraṃ śṛṇoti ghrāṇaṃ jighrati jihvāsvādayati kāyaḥ spṛśati mano vijānātīti//

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(1)In the margin by another hand. (2)Ms:yadi hi vijñānaṃ vijātītīṣyate/ na ca tatra kartṛkriyābhedaḥ/ evam=atrāpi syāt·/. T(P 52b2-3;D 48b3-4):ji ltar(yathā) rnam par śes pas śes so shes bya bar ḥdod la/ de la byed pa po daṅ bya baḥi bye brag kyaṅ med pa de bshin du ḥdi la yaṅ ruṅ bar ḥgyur ro/; Z(171a12-13):如(yathā)汝許識能識,於中不立作者及事差別,眼能見色亦尓.; X(11a22-23):如(yathā)共許識能了別,然無了者了用不同,見亦応尓. YM(82.13), SM(145b2) and PV(101b5) read "yadi ...". (3)Ms:prāpnote. (4)MV『婆沙』95(Taisho 27,489c18-20):(大徳(Buddhadeva, acc. to the earlier Chinese version(Taisho 28,360b12-13))説曰:何故眼根説名為見,謂契経説)"眼根所得眼識所了説名所見".(世俗亦然.是故眼根 説名為見). If this identification of the quotation is appropriate, it follows that Vasubandhu takes it actually at second hand from a certain sūtra. (5)While in SB(Taisho 29,364a23-368a11) Saṃghabhadra refutes every point of Vasubandhu's discourse hereabout, he designates as "Dārṣṭāntikas" the ācāryas who are called "Sautrāntikas" in AKBh(SB *op.cit.* 367b24). (6)This wording has its background in such a scriptual source as is quoted PR 465.10-11:"cakṣuḥ pratītya rūpāṇi cotpadyate cakṣurvijñānaṃ trayāṇāṃ saṃnipātaḥ sparśaḥ sparśasahajātāvedanā saṃjñā cetanā ..."(cf.PR 135.11;138.24;146.11-12). For it, cf. SA『雑阿』306(Taisho 2, 87c26-27):眼色縁生眼識,三事和合触,触倶生受·想·思....; *ibid.*, 273(do.,72c9-10), 276 (do.,74b10-11), etc. (7)MS:saṃjñā. (8)MN139:*Araṇavibhaṅgasutta*(3, 230.20-21):janapadaniruttiṃ nābhiniveseyya samaññaṃ nātidhāveyyāti/; MA『中阿』169:拘楼瘦無諍経 (Ta isho 1,701c6):随国俗法,莫是莫非.

tad yadi cakṣuḥ paśyati kim ekena cakṣuṣā rūpāṇi paśyaty āhosvid ubhābhyām/ nātra niyamaḥ/

ubhābhyām api cakṣurbhyāṃ paśyati vyaktadarśanāt/

(Z 171b) ubhyābhyām api cakṣurbhyāṃ [24b]paśyatīty ābhidhārmikāḥ/ tathā hi dvayor vivṛtayoḥ pariśuddhataraṃ darśanaṃ bhavati/ ekasmiṃś conmīlite cakṣuṣi[1] dvitīye cārdhanimīlite[1] dvicandrādigrahaṇaṃ bhavati/ naikatarānyathībhāvāt/ na cāśrayavicchedād vicchedaprasaṅgo vijñānasya deśāpratiṣṭhitatvād rūpavad iti//[2]

yadi cakṣuḥ paśyati śrotraṃ śṛṇoti yāvan mano vijānāti kim eṣāṃ prāpto viṣaya āhosvid aprāptaḥ/

(PR 32) cakṣuḥśrotramano 'prāptaviṣayam/

tathā hi dūrād rūpaṃ paśyaty akṣistham añjanaṃ na paśyati/ dūrāc[3] chabdaṃ śṛṇoti/ sati ca prāptaviṣayatve divyaṃ cakṣuḥśrotram iha dhyāyināṃ nopajāyeta ghrāṇādivat/

yady aprāptaviṣayaṃ cakṣuḥ kasmān na sarvam aprāptaṃ paśyati dūraṃ tiraskṛtaṃ ca/ kathaṃ tāvad ayaskānto na sarvam aprāptam ayaḥ karṣati[4]/

(P 53b) prāptaviṣayatve 'pi caitat samānam/ kasmān na sarvaṃ prāptaṃ paśyaty añjanaṃ śalākāṃ vā/ yathā ca ghrāṇādīnāṃ prāpto viṣayo na tu sarvaḥ sahabhūgandhādyagrahaṇād evaṃ cakṣuṣo 'py aprāptaḥ syān na tu sarvaḥ/

manas tv arūpitvāt prāptum evāśaktam/

(X 11c) (D 49b) kecit punaḥ śrotraṃ prāptāprāptaviṣayaṃ manyante/ karṇābhyantare 'pi śabdaśravaṇāt//[5]

śeṣaṃ tu ghrāṇajihvākāyākhyaṃ

trayam anyathā//43//

prāptaviṣayam ity arthaḥ/

ghrāṇaṃ kathaṃ prāptaviṣayam/ nirucchvāsasya gandhāgrahaṇāt//[6]

keyaṃ prāptir nāma/ nirantarotpattiḥ[7]//

[25a]kiṃ punaḥ paramāṇavaḥ spṛśanty anyonyam āhosvin na/

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(1)T:gñis pa phyed phye na(=dvitīye cārdhonmīlite). Z(171b2):半閉一眼. (2)Cf. JP『発智』1(Taisho 26,919c27-920a4); MV『婆沙』13(Taisho 27,61c7-62b17); KAH『雑心』1(873c18-25). (3)T puts here "evaṃ"(de bshin du). (4)YM(84.10):karṣayati. (5)Cf.『成実論』49:根塵合離品(Taisho No.1646;32,268a17-19):耳識二種.或到故知,或不到而知.耳鳴以到故知,雷声則不到而知. (6)Cf. MV『婆沙』13(do.,63b13-29); KAH『雑心』1(Taisho 28,878c7-16). (7)Ms:-tpatti.

na spṛśantīti kāśmīrakāḥ/ kiṃ kāraṇam/ yadi tāvat sarvātmanā spṛśeyur miśrībhaveyur dravyāṇi/ athaikadeśena[1] sāvayavāḥ[1] prasajyeran/ niravayavāś[2] ca paramāṇavaḥ/

katham tarhi śabdābhiniṣpattir bhavati/ ata eva[3]/ yadi hi spṛśeyur[4] hasto haste 'bhyāhataḥ[5] sajyetopalaś[6] copale/

katham citaṃ[7] pratyāhataṃ na viśīryate/ vāyudhātusaṃdhāritatvāt/ kaścid vāyudhātur vikiraṇāya pravṛtto yathā saṃvartanyāṃ kaścit saṃdhāraṇāya yathā vivartanyām iti[8]//

katham idānīṃ nirantaraprāptyā[9] prāptaviṣayaṃ trayam ucyate/ tad
(P 54a) evaiṣāṃ nirantaratvaṃ[9] yan madhye nāsti kiṃcit/ api khalu saṃghātāḥ sāvayavatvāt spṛśantīty adoṣaḥ/ evaṃ ca kṛtvāyam api grantha upapanno bhavati vibhāṣāyāṃ

(Z 171c) "kiṃ nu spṛṣṭahetukaṃ spṛṣṭam utpadyata āhosvid aspṛṣṭahetukam[10]/"

iti praśnayitvāha

"kāraṇaṃ prati kadācit spṛṣṭahetukam aspṛṣṭam utpadyate yadā viśīryate/ kadācid aspṛṣṭahetukaṃ spṛṣṭaṃ yadā cayaṃ gacchati/

(PR 33) kadācit spṛṣṭahetukaṃ spṛṣṭaṃ yadā cayavatāṃ cayaḥ/ kadācid aspṛṣṭahetukam aspṛṣṭaṃ yathā[11] vātāyanarajaḥ[12]/"

iti//

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(1)Ms:sāvāyāvāḥ, an upright stroke for "ā" of the first "vā" looks like to be scratched out. (2)Cf. MV『婆沙』132(Taisho 27,683c28-584a2):極微互不相触.若触,応或遍(sarvātmanā)或分(ekadeśena).遍触則有成一体過.分触則有成有分失.然諸極微更無細分. (3)Ms:ata eva, without a daṇḍa. T:de ñid kyi phyir te/. Z(171b22):由無間故; X(11c8):但由極微無間生故. Such words in the Chinese versions bear explanatory interpretation. SM(153a5) and PV(106b1) explain "ata eva" as follows:gaṅ gi phyir rdul phra rab phan tshun mi reg pa de ñid kyi phyir sgra ḥgrub bo/(=yataḥ paramāṇavaḥ nānyonyaṃ spṛśanty ata eva śabdābhiniṣpattiḥ/). "ata eva" just corresponds to "即由此因故" in the Chinese version of the MV. See the note 6. (4)Ms:spṛśeyu. (5)Ms:sajyetāpalaś=. (6)Cf. MV『婆沙』132(do.,684a4-7):問:若不触者,即相撃時,云何発声.答:即由此因故(ata eva)使声発.若相触者,如何発声.謂諸極微体相触者,手等相和体相糅. (7)Ms:cittaṃ. (8)Cf. MV『婆沙』132(do.,684a2-4):問:聚色相撃寧不散耶. 答:風界摂持故令不散. 問:豈不風界能颺散耶. 答:有能颺散,如壊劫時.有能摂持,如成劫時. (9)Ms:niruttara-. T:ḥdab chags pa(r);Z(171b26,27) and X(11c12,13):無間.;cf. YM(84.32,33). (10)MV『婆沙』132(do.,684a11-17):問:諸是触物,為是触為因故生,為非触為因故生.(諸非触物,為非触為因故生,為是触為因故生.),; here quoted partially. (11)Ms:yathā, PR:yadā. T:dper na; Z(171c5):如. T and Z has "gaṅ gi tshe=kadā" or "若=kadā" in the three previous cases, but X(11c18-22) and the MV(see the next note) has "謂=kadā" in all the cases. (12)Just after the preceding question, MV『婆沙』132(do.,684a13-17):答:有時,是触為因生於非触,謂和合物正離散時. 有時,非触為因生於是触,謂離散物正和合時.有時,是触為因生於是触,謂和合物復和合時. 有時,非触為因生於非触,謂向遊塵同類相続.

"yadi paramāṇavaḥ spṛśeyur uttarakṣaṇāvasthānaṃ syāt/"(1)

iti bhadantavasumitraḥ/

(D 50a) "na spṛśanti/ [25b]nirantare tu spṛṣṭasaṃjñā/"(2)

iti bhadantaḥ/

bhadantamataṃ caiṣṭavyam/ anyathā hi sāntarāṇāṃ paramāṇūnāṃ śūnyeṣv antareṣu gatiḥ kena pratibādhyeta yataḥ sapratighā iṣyante/ na ca paramāṇubhyo 'nye saṃghātā iti/ ta(3) eva te saṃghātāḥ spṛśyante(3) yathā rūpyante/

yadi ca paramāṇor digbhāgabhedaḥ kalpyate spṛṣṭasyāspṛṣṭasya vā sāvayavatvaprasaṅga(4)ḥ/ na(4) cet(5) spṛṣṭasyāpy(5) aprasaṅgaḥ(6)//

(X 12a) kiṃ punar ebhiś cakṣurādibhir ātmaparimāṇatulyasyārthasya grahaṇaṃ bhavaty āśuvṛttyā ca parvatādīnām alātacakrādivad āhosvit tulyātulyasya/

yāni tāvad etāni prāptaviṣayāṇy uktāny ebhis

tribhir ghrāṇādibhis tulyaviṣayagrahaṇaṃ matam(7)/

(P 54b) yāvanto hīndriyaparamāṇavas tāvanto viṣayaparamāṇavaḥ sametya vijñānaṃ janayanti/

cakṣuḥśrotrābhyāṃ tv aniyamaḥ/

kadācid alpīyāṃso yadā vālāgraṃ paśyati/ kadācit samā yadā drākṣā(8)phalaṃ paśyati/ kadācid bhūyāṃso yadā mahāntaṃ parvataṃ paśyaty unmiṣitamātreṇa/

evaṃ śrotreṇa(9) maśaka(9)megha(10)diśabdaśravaṇe(10) 'pi yojyam/

manas tv amūrtivad eveti nāsya parimāṇaparicchedaḥ saṃpradhāryate(11)//

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(1)MV『婆沙』132(Taisho 27,684a8-9):尊者世友(bhadanta-Vasumitra)作如是説,"若諸極微互相触者,彼応得住至後刹那".; 73(do.,380a18-20). (2)MV『婆沙』132(do.,684a9-11):大徳(Bhadanta, =Dharmatrāta acc. to Pu(Taisho 41,52b25), Fa(509b15))説言,"実不相触.但於合集無間生中,随世俗諦仮名相触".; 73(do.,380a20-21). (3)T:de dag kho na bsags pa la reg pa yin te, the second "te" not translated. (4)Ms:sāvayavātvaprasaṃgaḥ. By the way, "cha śas dań bcas pa ñid du thal bar mi ḥgyur ro/" in P(54a7) has a lacuna, and through consultation of D(50a2-3) it should be corrected into "cha śas dań bcas pa ñid du thal bar ḥgyur ro/ /gal te ma yin na ni/ reg kyaṅ thal bar mi ḥgyur ro//. (5)Ms:*sic*, PR:no cet. (6)Vasubandhu who supports Bhadanta's opinion is criticized in SB(Taisho 29,373b12-c14).; cf. SM(154b4-5), PV(107b4-6). (7)PR puts here "hi" without any support by Ms. (8)Ms:drakṣāpaśyaphalaṃ. (9)Ms:samaka-. T: sbraṅ bu; Z(171c20) and X(12a9):蚊. (10)Ms and PR:...-śabdaśravaṇe ghoṣaṃ. T: ...sgra thos pa la(P:—) yaṅ sbyar bar bya(P:o)/; Z(171c19- 20):即於聞時,耳亦如此,或聞蚊声,或聞雷声.; X(12a9-10):如是,耳根聴蚊雷 等所発種種小大音声,随其所 応,小·大·等量. (11)Cf. MV『婆沙』13(Taisho 27,63c12-17); KAH『雑心』1(Taisho 28,878c17-24).

kathaṃ punar eṣāṃ[1] cakṣurādīndriyaparamāṇūnāṃ[1] saṃniveśaḥ/

cakṣurindriyaparamāṇavas tāvad akṣitārakāyām ajājīpuṣpavad avasthitāḥ/[2] acchacarmāva[26a]cchāditās[2] tu na vikīryante/ adharauttaryeṇa piṇḍavad avasthitā ity apare[3]/ na cānyonyam āvṛṇvanti sphaṭikavad acchatvāt/

śrotrendriyaparamāṇavo bhūrjābhyantarāvasthitāḥ/

ghrāṇendriyaparamāṇavo ghaṭābhyantare[4] śalākāvat[4]/

(D 50b) ādyāni trīṇīndriyāṇi mālāvad avasthitāni[5]/

jihvendriyaparamāṇavo 'rdhacandravat/ vālāgramātraṃ kila madhyajihvāyāṃ jihvendriyaparamāṇubhir asphuṭam/

kāyendriyaparamāṇavaḥ kāyavad avasthitāḥ/

strīndriyaparamāṇavo bherīkaṭāhavat/

puruṣendriyaparamāṇavo 'ṅguṣṭhavat[6]//

(Z 172a) tatra cakṣurindriyaparamāṇavaḥ kadācit sarve sabhāgā bhavanti kadācit tatsabhāgāḥ/ kadācid eke sabhāgā eke tatsabhāgāḥ/ evaṃ yāvaj jihvendriyaparamāṇavaḥ/

(P 55a) kāyendriyaparamāṇavas tu sarve sabhāgā na bhavanti/ pradīptanarakābhyantarāvaruddhānām api hy aparimāṇāḥ kāyendriyaparamāṇavas tatsabhāgā

(PR 34) bhavanti/ sarvaiḥ kila vijñānotpattāv āśrayo viśīryeta/ na caika indriyaparamāṇur viṣayaparamāṇur vā vijñānaṃ janayati saṃcitāśrayālambanatvāt pañcānāṃ vijñānakāyānām/ ata evānidarśanaḥ paramāṇur[7] adṛśyatvāt[7][8]/

(X 12b) ya ime ṣaḍ vijñānadhātava uktāś cakṣurvijñānaṃ yāvan manovijñānaṃ kim eṣāṃ yathā viṣa[26b]yo vartamānaḥ pañcānāṃ caramasya[9] trikāla evam

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(1)Ms:cakṣuḥrādīndriya-. (2)Ms:*sic*. It is noticed that there were two types of this compound, i.e. (a)"acchacarmāvacchāditās" and (b)"acchavarṇāvacchāditās". The type (a)— X(12a13):清徹膜(Taisho:映?)覆(令無分散); SB(Taisho 29,374a5-6):清徹膜覆(令無分散);『阿毘曇毘婆沙論』(the another older version of MV『婆沙』) 8(Taisho 28,52a10):薄膜覆故(而不散壞). The type (b)— Z(171c23):青(*sic*, for 清?)色所覆是故(不散); T:kha dog dan bas bkab pas na; SM(165b5) and PV(109a4):kha dog dan bas bkag pas; MV『婆沙』13(Taisho 27,63a17):浄色覆持故(吹不散). (3)Cf. MV『婆沙』13(do.,63a14-21):有作是説,"黒瞳子上傍布而住,対外色,如胡花或満器水上". 問:若尓,何縁風吹不散. 答:浄色覆持故(acchavarṇāvacchāditās)吹不散. 有余師説,"黒瞳子中前後(adharauttaryeṇa)而住. 問:何故前不障後. 答:体清浄故不相障礙,如秋池水.以清浄故,細針堕中而亦可見. (4)Ms:ghaṭābhyantareṇa śalākāvat·. "śalākāvat" left out in T(P 54b5;D 50a7) and Z(171c26). (5)Z(171c26):前三根,横作行度,無有高下. "mālāvad" interpreted explanatorily? X(12a17-18):此初三根,横作行度,処無高下,如冠花鬘. (6)Cf. MV『婆沙』13(do.,63a21-b3). (7)Ms:para〈ṇ〉māṇur=. By "〈ṇ〉" it is meant that the front part of "ṇa" is written and at once scratched out. (8)Cf. MV『婆沙』13(do.,63b3-12). (9)Ms:vikāla. T:

āśrayo 'pi/ nety āha/ kiṃ tarhi
(1 1)
caramasyāśrayo 'tītaḥ/
manovijñānadhātoḥ samanantaraniruddhaṃ mana āśrayaḥ/
pañcānāṃ sahajaś ca taiḥ//44//
atītaś ceti caśabdaḥ/

tatra cakṣurvijñānasya cakṣuḥ sahaja āśrayo yāvat kāyavijñānasya kāyaḥ/ atītaḥ punar eṣām āśrayo mana ity apy ete pañca vijñānakāyā indriyadvayāśrayāḥ/

ata evocyate yaś cakṣurvijñānasyāśrayabhāvena samanantarapratyayabhā-
(D 51a) venāpi sa tasyeti catuṣkoṭikaḥ/ prathamā koṭiś cakṣuḥ/ dvitīyā samanan-
(2 2)
tarātītaś caitasiko dharmadhātuḥ/ tṛtīyā samanantarātītaṃ manaḥ/ caturthī koṭir uktanirmuktā dharmāḥ/
(3 3)
(P 55b) evaṃ yāvat kāyavijñānasya svam indriyaṃ vaktavyam/
(4 4)
manovijñānasya pūrvapādakaḥ/ yas tāvad āśrayabhāvena samanantarapratyayabhāvenāpi saḥ/ syāt samanantarapratyayabhāvena nāśrayabhāvena/
(5)
samanantarābhyatītaś caitasiko dharmadhātur iti//

(6 6)
kiṃ punaḥ kāraṇam ubhayādhīnāyāṃ vijñānotpattau cakṣurādaya evāśrayā ucyante na rūpādayaḥ/
tadvikāravikāritvād āśrayāś cakṣurādayaḥ/
dhātava ity adhikāraḥ/

(7
cakṣurādīnāṃ hi vikāreṇa tadvijñānānāṃ vikāro bha[27a]vaty anugraho-
7)
paghātapaṭumandatānuvidhānāt/ na tu rūpādīnāṃ vikāreṇa tadvikāraḥ/ tas-
(8 8) (9)
māt sādhīyas tadadhīnatvāt ta evāśrayā na rūpādayaḥ//

(10
kiṃ punaḥ kāraṇaṃ rūpādayaś ca tair vijñāyante cakṣurvijñānaṃ cocya-
10)
te yāvan manovijñānam/ na punā rūpavijñānaṃ yāvad dharmavijñānam iti/

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dus gsum yin pa; Z(172a8):三世; X(12b2):通縁三世非世.
(1)Ms:carama⟨ā⟩syāśrayo, an upright stroke for "ā" scratched out. (2)Ms:=cetisiko. (3)Ms:=vaktaṃvyaṃ. (4)Ms:ya⟨ā⟩s=tāvad=. A vertical line for "ā" after "ya" is scratched out. (5)Cf. MV『婆沙』71(Taisho 27,369c14-29); KAH『雑心』1(Taisho 28,878b9-18). (6)T(P 55b2;D 51a2-3):mig gi rnam par śes pa ni gñis ka(D:gñi ga) la rag las te skye na(=ubhayādhīnāyāṃ cakṣurvijñānotpattau). This unnecessary interpolation of "cakṣur-" is noticed only in PV(101a6). (7)Ms:-o⟨pa⟩ghāta-, "pa" in the margin. (8)Ms:=tadadhīna⟨ā⟩tvāt=. (9)Cf. MV『婆沙』71(Taisho 27, 369c29-370a7). (10)Ms:cocyeta.

yata[1] ete cakṣurādaya āśrayā eṣām[1]
ato[2] 'sādhāraṇatvāc ca vijñānaṃ[2] tair nirucyate//45//

katham asādhāraṇatvam/ na hi cakṣur anyasya vijñānasyāśrayībhavitum
(Z 172b) utsahate/ rūpaṃ tu manovijñānasyālambanībhavaty anyacakṣurvijñānasyāpīti/
(X 12c) evaṃ yāvat kāyo veditavyaḥ/ tasmād āśrayabhāvād asādhāraṇatvāc ca vijñā-
(P 56a) naṃ[3] tair[3] eva nirdiśyate na rūpādibhiḥ/ yathā bherīśabdo yavāṅkura iti[4]//
(D 51b)

(PR 35) atha yatra kāye sthitaś cakṣuṣā rūpāṇi paśyati kiṃ tāni kāyacakṣū-
rūpavijñānāny ekabhūmikāny eva bhavanty āhosvid anyabhūmikāny api/ āha/
sarveṣāṃ bhedaḥ/

kāmadhātūpapannasya svena cakṣuṣā svāni rūpāṇi paśyataḥ[5] sarvaṃ sva-
bhūmikaṃ[5] bhavati/

tasyaiva svāni rūpāṇi prathamadhyānacakṣuṣā paśyataḥ kāyarūpe svabhū-
mike vijñānacakṣuṣī[6] tadbhūmike[6]/ prathamadhyānabhūmīni[7] rūpāṇi paśyataḥ
trīṇy api tadbhūmikāni[7]/

dvitīyadhyānacakṣuṣā svāni rūpāṇi paśyataḥ kāyarūpe svabhūmike ca-
kṣus[6] tadbhūmikaṃ[6] vijñānaṃ prathamadhyānabhū[27b]mikam/ prathamadhyāna-
bhūmīni paśyato vijñānarūpe[6] tadbhūmike[6] kāyaḥ kāmāvacaraś cakṣur dvitīya-
dhyānabhūmikam/ dvitīyadhyānabhūmīni paśyataś cakṣūrūpe[6] tadbhūmike[6] kā-
yaḥ kāmāvacaro vijñānaṃ prathamadhyānabhūmikam/

evaṃ tṛtīyacaturthadhyānabhūmikena[8] cakṣuṣā[8] tadbhūmikādharabhūmikāni[6] rūpāṇi paśyato yojayitavyam/

prathamadhyānopapannasya svena cakṣuṣā svāni rūpāṇi paśyataḥ sarvaṃ
svabhūmikam[9] adharāṇi[9] paśyataḥ trayaṃ svabhūmikam/

(P 56b) dvitīyadhyānacakṣuṣā svāni rūpāṇi paśyatas[10] trayaṃ[10] svabhūmikaṃ cakṣus

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(1)Ms:ya ete ... eṣāṃ/. Z(172a26-27):由眼等是彼依故(約根説識.)(=yata ("ete" omitted ?) ... eṣām); X(12b27-28):彼謂(前説)眼等名依,根是依故,(随根説識.)(=yata ete ... eṣām); T:gaṅ gi phyir de dag gi rten ni mig la sogs pa yin na/(=yata ... eṣām). (2)Ms:ato sādhāraṇatvād=[dh]i jñānaṃ. Read in accordance with G, cf. YM(87.18). (3)Ms and PR:tenaiva. T:de dag kho nas(P:na); YM(87.21):taireva. "tair" coheres with the verse. (4)Cf.MV『婆沙』71(Taisho 27,269c29-370a7); KAH『雑心』1(Taisho 28,878b 18-21). (5)Ms:sarvvasvaṃbhūmikaṃ. (6)Ms:tat·bhūmi-ke, =tat·bhūmikaṃ, etc. (7)Ms:prathamadhyānabhūmīni paśyato rūpāny=api tat·bhūmi-kāni/. T:bsam gtan daṅ poḥi sa pa dag la lta nani gzugs rnams kyaṅ deḥi sa pa yin no/(the same with Ms). Z(172b 7):若見初定色,則三種属初定.(surely literal); X(12c6-7):見初定色,(身属欲界),三属初定. (explanaory). We now read as Z. (8)Ms:-bhūmike. (9)Ms:*sic*, PR:svabhūmikadha-rāṇi. (10)Ms:=tayaṃ.

tadbhūmikam[1]/ kāmāvacarāṇi paśyataḥ kāyavijñāne svabhūmike rūpāṇy adharāṇi cakṣus tadbhūmikam[1]/ dvitīyadhyānabhūmīni paśyataś cakṣūrūpe tadbhūmike śeṣaṃ svabhūmikam[1]/

evaṃ tṛtīyādidhyānacakṣuṣā[2] yojyam//

(D 52a) dvitīyādidhyānopapannasya svaparacakṣurbhyāṃ svaparabhūmikāni rūpāṇi paśyato yathāyogaṃ yojayitavyam//[3]

ayaṃ tu niyamaḥ/

na kāyasyādharaṃ cakṣuḥ/

pañcabhūmikāni hi kāyacakṣūrūpāṇi kāmāvacarāṇi yāvac caturthadhyānabhūmikāni/ dvibhūmikaṃ cakṣurvijñānaṃ kāmāvacaraṃ prathamadhyānabhūmikaṃ ca/

tatra yadbhūmikaḥ[1] kāyas tadbhūmikaṃ[1] cakṣur ūrdhvabhūmikaṃ vā cakṣur bhavati na tv adharabhūmikam/

yadbhūmikaṃ[1] cakṣus tadbhūmikam[1] adharabhūmikaṃ vā rūpaṃ [28a]viṣayo bhavati/

ūrdhvaṃ rūpaṃ na cakṣuṣaḥ/

na hi kadācid ūrdhvabhūmikaṃ rūpam adhobhūmikena cakṣuṣā draṣṭuṃ śakyate[4]/

vijñānaṃ ca/

ūrdhvaṃ na cakṣuṣo rūpavat/

(PR 36) asya rūpaṃ tu kāyasyobhe ca sarvataḥ//46//

asyety anantaroktasya cakṣurvijñānasya rūpaṃ sarvato viṣaya ūrdhvam adhaḥ

(X 13a) svabhūmau ca/ kāyasyobhe rūpavijñāne sarvato bhavataḥ//

yathā cedaṃ cakṣur uktaṃ vistareṇa veditavyaṃ

tathā śrotraṃ/

(Z 172c) "na kāyasyādharaṃ śrotram ūrdhvaṃ śabdo[5] na ca śruteḥ/

(P 57a) vijñānaṃ[6] cāsya śabdas tu kāyasyobhe ca sarvataḥ//"

iti vistareṇa yojyam//

trayāṇāṃ tu sarvam eva svabhūmikam/

ghrāṇajihvākāyadhātūnāṃ kāyasvaviṣayavijñānāni[7] svabhūmikāny eva/ ity

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(1)Ms:tat·bhūmikaṃ, yat·bhūmikaḥ, etc. (2)Ms:tṛtīyadhyānacakṣuṣā. T:bsam gtan gsum pa la sogs paḥi mig gis; Z(172b17):由三定等眼. Cf. YM(88.4-5). (3)Cf. MV『婆沙』72 (Taisho 27,371c1-373a2); KAH『雑心』1(Taisho 28,879a21-b16). (4)Cf. KAH『雑心』1 (do.,8 79b16-18):差別者,謂下地眼不見上地色.生上地,下地眼不現在前. (5)Ms:śabdā. (6)Ms:vijñāna. (7)Ms:kāyaviṣayavijñānāni. T:lus daṅ rañ gi yul daṅ rnam par śes pa rnams; Z(172c3):身自塵及識; X(13a3):(鼻舌身三総皆自地. a simplified translation).

utsargaviśeṣeṇa kṛtvā punar viśeṣaṇārtham apavāda ārabhyate/

kāyavijñānam adharasvabhūmi/

kāyaḥ kāyadhātuḥ spraṣṭavyaṃ ca svabhūmikāny eva nityaṃ bhavanti/ kāyavijñānaṃ tu keṣāṃcit svabhūmikaṃ yathā kāmadhātuprathamadhyānopapannānām/ keṣāṃcid adharabhūmikaṃ yathā dvitīyādidhyānopapannānām iti// 5

aniyataṃ manaḥ//47//

(D 52b) kadācit kāyamanovijñānadharmaiḥ samānabhūmikaṃ mano bhavati kadācid ūrdhvādhobhūmikam/ pañcabhūmike 'pi hi kāye sarvabhūmikāni manaādīni bhavanti samāpattyupapattikāle yathāyogam iti vistareṇa samāpattini[28b]-rdeśe kośasthāna etad ākhyāyiṣyate// 10

atibahugranthabhāraparihārārthaṃ tu nedānīṃ punar ākhyāyate/ alpaṃ ca prayojanaṃ mahāṃś ca śrama iti samāpta ānuṣaṅgikaprasaṅgaḥ//

idam idānīṃ vicāryate/ aṣṭādaśānāṃ dhātūnāṃ ṣaṇṇāṃ ca vijñānānāṃ kaḥ kena vijñeyaḥ/ āha/

pañca bāhyā dvivijñeyāḥ/ 15

rūpaśabdagandharasaspraṣṭavyadhātavo yathāsaṃkhyaṃ cakṣuḥśrotraghrā-

(P 57b) ṇajihvākāyavijñānair anubhūtā manovijñānena vijñāyante/ evam ete pratyekaṃ dvābhyāṃ vijñānābhyāṃ vijñeyā bhavanti/ śeṣās trayodaśa dhātavaḥ pañcānāṃ vijñānakāyānām aviṣayatvād ekena manovijñānena vijñeyā ity ākhyātaṃ bhavati/ 20

(PR 37) eṣām aṣṭādaśānāṃ dhātūnāṃ madhye kati nityāḥ katy anityāḥ/ na kaścit sakalo 'sti nityo dhātuḥ/ api tu

nityā dharmā asaṃskṛtāḥ/

tena dharmadhātvekadeśo nityaḥ śeṣā anityāḥ//

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(1)As for "utsarga" and "apavāda", cf. TGS, DSG q.v. (2)Z(172c5):身在欲界(=kāyaḥ kāmadhātuḥ)(?). Zhēn-dì reads "kāmadhātuḥ" instead of "kāyadhātuḥ" that is employed here for explanation of the word "kāyaḥ" in the preceding verse. (3)Ms:koṣa-. (4)AK Ⅷ.13, 15-16, 19-21. (5)Cf. KAH『雑心』1(Tasiho 28,879b19-c20):《耳界如前説 鼻舌界自地 身触即地説 意識則衆多》....; MV『婆沙』72-73(Taisho 27,373a2-377b22). (6)YM(90.13):ānuṣaṅgikaḥ prasaṅgaḥ. (7)Ms:dvijñeyāḥ. T(P 57a7):gñis kyis rnam śes; T(D 52b3):gñis kyis rnam par śes. Cf. G and YM(90.18). (8)Ms:*sic*. T:gzugs dań ... dań reg bya rnams ni("-dhātavo" left out). (9)Ms:pañcānā. (10)Cf. KAH『雑心』1(do.,880a14-26):《色界二識識 乃至触亦然 諸余十三界 一向意識縁》....

katīndriyaṃ kati nendriyam/

dharmārdham indriyaṃ ye ca[1] dvādaśādhyātmikāḥ[1] smṛtāḥ//48//

dvāviṃśatir indiryāṇy uktāni sūtre

"cakṣurindriyaṃ śrotrendriyaṃ ghrāṇendriyaṃ jihvendriyaṃ kāyendriyaṃ mana-indriyaṃ[2] strīndriyaṃ[2] puruṣendriyaṃ jīvitendriyaṃ sukhendriyaṃ duḥkhendriyaṃ saumanasyendriyaṃ daurmanasyendriyam upekṣe[29b]ndriyaṃ śraddhendriyaṃ vīryendriyaṃ smṛtīndriyaṃ samādhīndriyaṃ prajñendriyam anājñātamājñāsyāmīndriyam ājñendriyam ājñātāvīndriyam/"[3] iti/

(D 53a)

ābhidhārmikās tu ṣaḍāyatanavyavasthām anādṛtya[4] jīvitendriyānantaraṃ mana-indriyaṃ paṭhanti/[5] sālambanatvāt//

tatra[6] dharmārdhaṃ jīvitendriyādīny ekādaśendriyāṇi trayāṇāṃ[7] ca bhāgo dharmadhātupradeśatvāt/

(Z 173a) dvādaśānām ādhyātmikānāṃ cakṣurādayaḥ pañca svanāmoktāḥ/ sapta ci-

(P 58a) ttadhātavo mana-indriyam[8]/ strīpuruṣendriye kāyadhātupradeśa iti paścād

(X 13b) vakṣyati[9]/

śeṣāḥ pañca dhātavo dharmadhātupradeśāś ca nendriyam iti siddham//

abhidharmakośabhāṣye dhātunirdeśo nāma
prathamaṃ kośasthānaṃ samāptam iti//[10]

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(11)The phrase "eṣām aṣṭānāṃ dhātūnāṇ madhye" is left out in T(P 57b2;D 52b4), "kati nityāḥ katy anityāḥ" left out in X(13a19)and SB(377a7) respectively. Only Z(172c18-19) coheres verbatim with the present Sanskrit text.

(1)Ms:dvādaśadaśādhyātmikāḥ. (2)Ms:strīyaṃ. (3)The same sūtra, the dialogue of the Bhagavat and Jātiśroṇa(生聞), is quoted with or without abridgement in DS『法蘊』10(Taisho 26,498b16-25), MV『婆沙』142(Taisho 27,729a3-6), PV(116b4-8) and YM(90.25-91.4). But it is impossible to trace it in the present Pāli Nikāyas and Chinese Āgamas. (4)Ms:*sic*, PR:ṣadāyatanavyavasthānam ādṛtya. Cf. YM(91.13). (5)PK2『品類』6(Taisho 26,713c15-19), PK1『衆事』4(do.,646b20-23), JP『発智』14(do.,26,991b23-26), MV『婆沙』142(Taisho 27,728c10-13), etc. (6)Ms:dharmmārddhaṃ jīvitendriyāṃnītyedīny=. (7)Ms:bhāro. (8)Ms:manaḥ/ indriyaṃ. (9)AK II.2cd and the *Bhāṣya* on it.

(10)Then follow a maṅgala symbol and the colophon by the scribe himself:
ye dharmmā hetuprabhavā hetus=teṣān=tathāgato hy=avadat=(/)
teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ//
likhā[p]itam=idaṃ śrīlāmāvākeneti(//)

Appendix: Corrigenda in Pradhan's edition

Out of Pradhan's edition(PR) of the Sanskrit text, here are picked up only the irreducible minimum of words to be corrected. The list is not concerned with orthographical differences, saṃdhis and punctuations. For instance, apparently false saṃdhi forms in Pradhan's edition exercise an unfavorable impression upon us that Vasubhandhu himself did not adhere to the saṃdhi regulations. But most of them have resulted from Pradhan's rough method by which, after having sifted out too superfluous daṇḍas put by the scribe of our manuscript, he often left the ending forms of words untouched, accordingly incorrect, in many cases. Although a scholarly text-critique requires us to register all of the corrected saṃdhis and punctuations as well in this list, the present editor has no time to do so. Those are here put aside because of their abundance.

Pradhan's footnotes are mainly allotted to describe readings of the manuscript and to consult Yaśomitra's commentary. They do not, however, give us sufficient informations, and contain errors. Pradhan's inadequacies in the notes are not rectified. More precise and detailed informations about the manuscript and commentaries can be extracted from my footnotes.

In the following list of corrigenda, the two abbreviations "PR" and "H" in front of or in items indicate that those corrections are proposed by Pradhan in his "śuddhipatra"(p.i) and by Hirakawa et al. in their *Indices*(pt.1, p.427 and pt.3, p.325) respectively.

	pages and lines of the PR		read	pages and lines of the new ed.
	4.13	rūpāṇi	rūpāntarāṇi	5. 8
H	4.14	satyā	samarthā(H:śakyā)	5. 9
	4.17	santi te	santi	5.17
	5. 1	dugdhendhanavat	dugdhavat	6. 5
	5. 5	saṃgṛhītāni/	saṃgṛhītānīti/	6.11
H	5.16	lakṣyata	lujyata	7.11
	6. 3	yāny etāni	atha vā yāny etāni	8. 1

	6. 4	evaṃ	evaṃ ca	8. 4
	7.11	... bhojanābhilāṣakṛt/	... bhojanābhilāṣakṛt/ pipāsā pānābhilāṣakṛt/	10. 7
	7.19	ślakṣṇatvādinā/	ślakṣaṇatvādineti//	10.20
	7.21	na dravyasvalakṣaṇam ity	na dravyasvalakṣaṇaṃ pratīty	11. 4
H	8. 4	-sucittakasyāpīti	-sacittakasyāpīti	11.13
	8. 6	kuśalākuśale	(to be omitted)	11.14
	8. 7	tannāmakaraṇavijñānāpanārthaḥ	tannāmakāraṇajñāpanārthe	11.17
	8. 9	kuśalākśalarūpam	kuśalākuśalaṃ rūpam	12. 2
	8.10	katamāni bhūtāni/	katamāni	12. 4
	8.12	mahābhūtāny ucyatnte/	mahābhūtānīty ucyante/	12. 6
	8.21	sūtre	sūtrānte	13. 3
	8.21	upādāya rūpam	upādāyarūpam	13. 3
	8.22	vāyur iti	vāyudhātur iti	13. 4
	8.23	pṛthivyādināṃ	pṛthivyādīnāṃ	13. 6
	9.13	rūpyate//	rūpyate// iti/	14. 3
	9.16	rūpeṇety	rūpaṇety	14. 4
	10. 2	tasyā anirodho 'bhyupagamyate	tasyā anirodhābhyupagamāt	15.10
	10. 4	yathā manaḥ	manaḥ	15.12
	10. 5	āśrayarūpaṇād rūpam	rūpaṇād rūpam	15.13
H	10.10	cāyatanvyavasthānam	cāyatanadhātuvyavasthānam	15.20
H	10.13	bhidyimānaḥ	bhidyamānaḥ	16. 2
	10.16	yāvan	yan	16. 5
	10.21	saṃskārā upādānaskandha	saṃskāropādānaskandha	16.11
	11.21	tan	tat tan	18. 2
	12. 4	sarvasaṃskṛtasaṃgrahaḥ	sarvasaṃskṛtānāṃ saṃgrahaḥ	18.17
	12.15	tadbhāvaviyuktatvāt	tatsvabhāvaviyuktatvāt	19. 7
	13. 5	ādhyātmikabāhyam	ādhyātmikaṃ bāhyaṃ vā	20. 4
H	13.26	atītādi rūpam	atītādirūpam	21.22
H	14. 4	ābhidharmikaḥ	ābhidhārmikaḥ	22. 5
H	14.13	hati//	iti//	22.19
	14.14	caitasikā saṃskāraskandhanikṣiptā	anye caitasikā saṃskāraskandhe nikṣiptā	22.20

14.20	vedanāsvādagṛddho	vedanāgṛddho	23. 6
14.21	tredhopapādayayiṣyāmaḥ	tatraivopapādayiṣyāmaḥ	23. 9
14.24	eteṣv evāntarṇetuṃ	eteṣv evāntar netuṃ	23.12
15.13	-karttṛbhoktṛbhūtā	-paktṛbhoktṛbhūtā	24. 9
15.16	kṣetravīja-	kṣetrabīja-	24.14
15.18	bhājana-	bhojana-	24.17
16. 1	kiṃcit	kiṃcid yāvat	24.23
PR 16. 7	atas tata	atas tat	25. 8
16. 9	jihvābhojyasya	jihvāṃ bhojyasya	25.10
16.18	vyavasthānaṃ	vyavasthānān	25.21
PR 17.15	-vibhokṣā-	vimokṣā-	27. 2
H 18. 1	-vimuktijñānadarśana-	-vimuktivimuktijñānadarśana-	27.16
H 18. 5	śabdo manodharmāyatanaiḥ	śabdamanodharmāyatanaiḥ	27.25
PR 18.13	ity acyamānaṃ	ity ucyamānaṃ	28.10
H 18.22	yāvat cyuticittasādhāraṇabhūtāḥ		
		yāvac cyuticittam ādhārabhūtāḥ	29. 1
19.16	kaḥ punaḥ	kutaḥ punaḥ	30.12
19.23	[11b.	[15b.	30.24
20. 2	tat sapratighaṃ	tad eva sapratighaṃ	31. 1
20. 8	gandharasaspraṣṭavyā dhātavaś ca		
		gandharasaspraṣṭavyadhātavaś ca	31. 8
20.11	sapta dhātavo	sapta cittadhātavo	31.13
20.16	aṣṭādaśadhātūnāṃ	aṣṭādaśānāṃ dhātūnāṃ	31.21
20.16	rūpadhātāptāḥ	rūpārūpyadhātvāptāḥ	31.21
20.18	[16.	[16a.	32. 2
H 21. 2	-saniśrayeṇeha	-saṃniśrayeṇeha	32.16
21. 5	iti vyavahāraś ca	abhivyāhāraś ca	32.21
21. 7	-jihvādhiṣṭhānaṃ	-jihvendriyādhiṣṭhānaṃ	32.26
21. 9	niḥprayojanā	niṣprayojanā	33. 2
H 21.11	nivarttate	nirvartate	33. 4
21.14	tair avikalā ahīnendriyā	tair ahīnendriyā	33.11
PR 21.17	tasmāt sidvam	tasmāt siddham	33.15
22. 4	... saṃprayuktāḥ/	... saṃprayuktāḥ/ tathā hy eta	

			audārikā bahirmukhatvāt/	34. 6
PR	22.24	manovijñā ।-	manovijñāna-	35.12
	24. 2	teṣāṃ	teṣāṃ ca	37. 4
	24. 7	catvāri mahābhūtāny upādāya	catvāri ca mahābhūtāny upādāya	37.11
	24.12	citānvayāc	(to be omitted)	38. 5
	24.16	śeṣā na saṃcitā iti siddhaṃ bhavati//		
			(to be omitted)	38.11
H	24.23	andhatvāt	acchatvāt	39. 6
	25. 4	tulyaṃ ca/	tulyam ceti/	39.11
	25. 6	naiḥṣyandikā	naiḥṣyandikāḥ	39.13
H	25. 6	dravayuktāḥ	dravyayuktāḥ	39.14
	25.10	jātāḥ	jātā	39.18
	25.12	bhavatu phalahetau	bhavatu vā hetau	39.20
	25.21	mahābhūtāni	bhūtāni	40.14
	26. 7& 9	duḥkhe dharma-	duḥkhedharma-	41.10& 12
	27.10	pratyāsannatvāt/	pratyāsannabhāvāc	42.24
PR	27.11	vāhyatvam	bāhyatvam	43. 1
	27.19	evaṃ sa	sa	43.13
	28. 4	yad dṛṣṭvā	yad adṛṣṭvā	43.26
	28. 5	pāścāttyānāṃ	pāścātyānāṃ(acc. to Ms)	44. 1
H	29. 7	tatsamanvāgatarūpaṃ	tatsamanvāgamāt/ rūpaṃ	45.18
	29. 8	duḥkhe dharma-	duḥkhedharma-	45.20
	29.21	yasmāt[23a.2A.VIII]	yasmā[23a]t	46.14
H	29.23	upadhyāna-	upanidhyāna-	46.16
	30. 9	avijñātum	avasātum, or avasāyitum	47. 9
H	30.14	vijñānasyānutpattir āśrayeṇaikaviṣayapravṛttatvāt yujyate/		
		vijñānasyāpy anutpattir āśrayeṇa sahaikaviṣayapravṛttatvād yujyate/		
		(H:vijñānasyānutpattir āśrayeṇa sahaika-...)		47.17
	30.17	tatropapadyata eva	tatrotpadyata eva	47.22
H	30.22	cakṣurjñeyāni	cakṣurvijñeyāni	48. 8

	31. 3	vijānātīty api/	vijānātīty apīti//	48.16
	31. 4	vaktavyam/	vaktavyam iti/	48.18
	31. 5	evam atrāpi/	evam atrāpi syāt//	49. 2
	31. 9	cakṣuḥ saṃprāptaṃ	cakṣuḥsaṃprāptaṃ	49. 9
	32.16	niruttaraprāptyā	nirantaraprāptyā	51. 9
	32.17	niruttaratvaṃ	nirantaratvaṃ	51.10
PR	33. 1	vātāyatana-	vātāyana-	51.18
	33. 6	no cet	na cet	52. 9
	33.11	tāvanto hi	tāvanto	52. 4
	33.14	-śravaṇe ghoṣam/	-śravaṇe 'pi yojyam/	52.20
	34.21	ya ete	yata ete	55. 1
	34.25	tenaiva	tair eva	55. 6
PR	35. 4	vijñānacakṣuṣi	vijñānacakṣuṣī	55.13
H	35. 5	paśyataḥ rūpāṇi tṛṇy api	rūpāṇi paśyataḥ tṛṇy api (H:paśyati rūpāṇy api)	55.13
	35. 7	kāmāvacāraś	kāmāvacaraś	55.17
PR	35.11	svabhūmikadharāṇi	svabhūmikam adharāṇi	55.23
H	35.14	tṛtīyadhyāna-	tṛtīyādidhyāna-	56. 4
	36. 9	kāyaviṣyavijñānāni	kāyasvaviṣayavijñānāni	56.29
	36.13	yathākāma-	yathā kāma-	57. 4
	36.18	koṣathāna	kośasthāna	56.10
H	37.11	-vyavasthānam ādṛtya	-vyavasthām anādṛtya (H:-vyavasthānam anādṛtya)	58.10

Note:

Prof. Sakurabe corrected or suggested to correct eleven portions of PR in the notes to his Japanese translation(cf. §2-1, item 12). They are almost all included in this list even if annotated.

Postscript

"Bibliotheca Indologica et Buddhologica"(インド学仏教学叢書) is planned by me as monograph series in offset paintings for the purpose of publishing indological and buddhological studies by any graduates or staffs of the University of Tokyo who experience difficulties to get their works printed economically in the forms as they wish. Recently word-processors have prevailed among them and lightened well enough their burden of printing. My edition of "*Abhidharmakośabhāṣya of Vasubandhu, Chapter I: Dhātunirdeśa*" happens to be published as the first of the series. It would have become a more expensive book if it were printed in an ordinary method.

I hope that the series will be successful and grow to embrace even more authors who can display their scholarly abilities fully here.

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and others.

Tokyo, August 28. 1989

Y. EJIMA

梵文阿毘達磨倶舎論　Ⅰ：界品　〔インド学仏教学叢書 1〕

1989年9月29日　初版第1刷発行
2003年4月8日　初版第2刷発行

編　者　江　島　惠　教

発行者　インド学仏教学叢書
編　集　委　員　会

発売所　山　喜　房　佛　書　林

〒113-0033 東京都文京区本郷5-28-5
電話 03-3811-5361

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ISBN4－7963－1001－0

ANNOUNCEMENT OF NEW PUBLICATIONS:
THE BIBLIOTHECA INDOLOGICA ET BUDDHOLOGICA
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インド学仏教学叢書　発刊予告

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- Yasunori EJIMA: Madhyamaka-ḥṛdaya-kārikā V: Yogācāratattvaviniścaya

Available through:
The Sankibo Press
5-28-5 Hongo, Bunkyo,
Tokyo 113-0033 Japan

発売所:
113-0033 東京都文京区本郷5-28-5
山喜房佛書林
(TEL)03-3811-5361